

RE-FRAMING PASTORAL LEADERSHIP:  
EXPLORING NEW ASSUMPTIONS FOR MINISTRY  
IN A CHANGING CULTURE.

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TIMOTHY DANE COX

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## DEDICATION

I dedicate this project to my wife; Autumn; she, more than any other, has encouraged, challenged, and helped me to love Jesus with my whole heart. And to our daughters, Devin, Charissa, and Analise; may you always know that you only need to be you! I love the four of you with my whole heart.

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## PREFACE

In 1996, I was listed as a pastor of one of the most effective evangelistic churches in America.<sup>1</sup> I had been taught in seminary the principles for church growth.<sup>2</sup> They were working. I was subscribing to and using resources marketed to pastors to foster such growth.<sup>3</sup> And yet, in my spirit, I was frustrated and unsatisfied. Then, in a moment of gut-level honesty, with God and myself, challenged by one of the mentor's in my Doctor of Ministry program to "find my voice," I admitted that there had been many times when I had placed more faith in a current technique or the latest fad and formula than I had in the living God.

In the hallway of a church building in Charlotte, North Carolina, after being challenged to "find your voice," I began to sense that my job was not to discover the right formula and then attempt to flawlessly implement it for the greatest numerical growth. Rather, I was sensing, that my job as a pastoral leader in God's church was to listen for God's voice and determine what he was calling me to do in my unique ministry setting. This became my prayer:

O Holy Spirit of God, visit now this soul of mine, and tarry within it until [the] eventide [of life]. Inspire all my thoughts. Prevade all my imaginations. Suggest all my decisions. Lodge in my will's most inward citadel and order all my doings. Be with me in silence and in my speech, in my haste and in my leisure, in company and in solitude, in the freshness of the morning and in the weariness of

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<sup>1</sup> Thom S. Rainer, *Effective Evangelistic Churches* (Nashville, Tenn.: Broadman & Holman, 1996).

<sup>2</sup> One of the required courses for my Masters of Divinity degree was entitled "Church Growth Evangelism."

<sup>3</sup> For an example of this type of mindset and sermon availability I refer the reader to advertising directed at pastors that reads: "Ever wish Rick Warren could personally help you prepare your Easter Service? Do the next best thing... Now you can offer an Easter service created by Rick Warren and modeled after the Saddleback Easter service." Eleven selections are offered that are billed as "Rick Warren's proven evangelistic messages that God has used to bring thousands to Christ over the past ten years." Rick Warren, "Easter Changes Everything," at [pastors.com](http://www.pastors.com) <http://www.pastors.com/pcom/specials/Easter.asp#2002> Accessed 25 March 2002.

the evening, and give me peace at all times to rejoice in Thy mysterious companionship. Amen.<sup>4</sup>

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<sup>4</sup> J. Baillie, *A Diary of Private Prayer* (New York, 1949), 89.



## ABSTRACT

### **Re-framing Pastoral Leadership: Exploring New Assumptions for Ministry in a Changing Culture.**

This project focused on the extent to which educational development can bring about changes in ministerial leader's thinking and practice. The study adopted a qualitative methodology and found a variety of initial conceptions of effective ministerial leadership amongst the participants. Most of these conceptions were related to leadership skills and qualities. Few participants demonstrated an understanding of the nature of effective ministerial leadership at the beginning of the program. However, during the program, the conceptions of participants developed and by the end of the program most of them demonstrated a more holistic understanding of the nature of leadership, and particularly, the nature of Christian leadership.

In relation to changes in leader's practice, the study found that significant changes were reported as taking place in leader's practice and most of this was linked to their thinking changing first. Many of these changes in practice were attributed to the encouragement leaders received in small groups.

## CHAPTER 1

### THE PROBLEM AND SETTING

#### **The Nature of the Cultural Shift: A Season of Change**

Koheleth, the teacher, muses, “There is a time for everything, and a season for every activity under the heavens” (Eccl. 3:1).<sup>1</sup> Today the sage might well speak of a “season of change.” At the start of the twenty-first century, looking back over the twentieth century, few would deny that there is such a season of change occurring. Several writers are describing this era as a time of shifting “paradigms” which challenge our understanding of life, and which challenge and test our assumptions about life.<sup>2</sup> Many find it hard to imagine that technological breakthroughs of only two or three decades ago are replaced with still newer developments. Of course, like every season of change, this one has proven itself ambiguous. For all the optimism in the early part of the twentieth century, many have learned that so-called progress is dangerous. In a single century mankind has unleashed the power of the atom, probed the universe beyond its own planet, and devised the microchip. But it has also witnessed two world wars, the atomic bomb, and the most thorough and deliberate genocide known in human history. Seasons of change are as frightening as they are exciting.

The church and her leaders have a history of difficulty in dealing with change. A perusal of the church’s history makes clear that it has tended to resist change, both within the ecclesiastical institution itself and in the cultures of which it has been a part. Even the

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<sup>1</sup> Scripture quotations, unless otherwise noted, are taken from the Holy Bible, *Today’s New International Version TNIV*, copyright 2001, 2005 by International Bible Society. Used by permission of International Bible Society. All rights reserved.

<sup>2</sup> For an overview of this line of thought see Robert Dale, *Leadership for a Changing Church: Changing the Shape of the River* (Nashville, Tenn.: Abingdon, 1998) and Gilbert Rendle, *Leading Change in the Congregation: Spiritual and Organizational Tools for Leaders* (New York: Alban Institute, 1998).

New Testament witnesses to such resistance. The expansion of the church's mission to the Gentiles was not easily achieved, as Luke suggests in the Acts of the Apostles and Paul makes even more explicit (Acts 15 and Galatians 2). That difficulty dealing with change extends through the centuries down to the current day. Within the past several decades alone many have witnessed the church's struggle to come to grips with abortion, homosexuality, and women's ordination, to name just a few examples. The church does not deal well with change.

What then of the future? How will the church and her leaders fare in a new season of change? How can she manage change in ways that are faithful to her calling as a people of God? The signs of the radical changes upon society in the twenty-first century provide a point of beginning. That analysis requires a brief examination of the impact of the shift on the role and tasks of leadership. The discussion then turns to the way the cultural shift influences the North American Church and the challenges the church faces in such a season of change and most especially the challenge to church leaders and the critical nature of "rethinking" the nature of ministerial leadership assumptions and models.

### **The End of a Season of Contentment**

According to Stephen Best and Douglas Kellner, it is a new epoch.<sup>3</sup> David Harvey points out that there has been a shift in the way people experience and relate to their world.<sup>4</sup> Walter Truett Anderson claims that people are awash today in a sea of symbols and an ocean of words with no objective criteria to guide or shape their choices.<sup>5</sup>

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<sup>3</sup> Steven Best and Douglas Kellner, *Postmodern Theory: Critical Interrogations* (New York: Guilford Press, 1991), 2.

<sup>4</sup> David Harvey, *The Condition of Postmodernity* (Cambridge, Mass: Basil Blackwell, 1989), p.38.

<sup>5</sup> Walter Truett Anderson, *Reality Isn't What It Used to Be* (New York: Harper & Row, 1990), ix.

Steven Connor says that the old distinction between knowing and experiencing has collapsed, leaving people with the challenge of capturing moments of meaning from a constant pattern of flux.<sup>6</sup>

The emerging landscape of the common reality these authors describe, of which there has as yet been no unified definition or description, is being referred to as the postmodern condition. In simple terms, the postmodern condition is that which replaces what came to be known as modernity over the past several centuries. But it should be noted that the use of the prefix “post,” points to the fact that the direction in which this cultural shift is moving or what shape its future will be is not fully clear. Even the use of words like direction and shape tends to reflect the biases of the perspective of modernity. Maybe the reframing or collapsing of categories such as these may be part of the very shift that is taking place in the postmodern condition.

However one chooses to describe what is taking place, it is becoming increasingly clear that the worldview shaped by the Enlightenment is changing. Indeed, this view, developed over the past several centuries and now indicated by the phrase “modern Western culture,” is undergoing a fundamental shift.

What contributed to this shift? There are *intellectual* factors. Individuals and schools of thought in philosophy and literary criticism account for some of the genesis of what is now popularly described as postmodernism. The influences of past thinkers such as Nietzsche and Freud must be considered. But more prominent voices are Jean-

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<sup>6</sup> Steven Connor, *Postmodernist Culture: And Introduction to Theories of the Contemporary* (Cambridge: Basil Blackwell, 1989), p.4.

François Lyotard, Michel Foucault, Jacques Derrida, Richard Rorty, and Stanley Fish, and schools of thought such as Derrida's deconstructionism are also important.<sup>7</sup>

*Cultural* factors cannot be ignored. For example, the technological revolution experienced in the twentieth century has shrunk the world but expanded awareness of other cultures. While it was once rare for someone from the United States to travel to an African or Asian country where life and thought are radically different, today it takes only hours on a comfortable jet to find oneself disoriented in Khartoum or Delhi.<sup>8</sup> Add to this the information explosion through an electronic web that is world-wide, and the world that felt so comfortable, so manageable, is now overwhelming and often unfamiliar. This may in part account for the rapid cultural changes currently being experienced. The Enlightenment's universal acultural reason begins to look quaint at best, and an illusion at worst.

Perhaps the most profound cultural change is the proliferation of choice. The paradigmatic icon of choice is TiVo. Once the television set forced unification. People had to watch what all others wanted to watch at the time the networks determined, at their speed and with their accompanying commercials. Now one can record what she wants to watch while everyone else watches a competing program, and she can watch her show when she wants and at any speed she desires, and with or without commercials.

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<sup>7</sup> E.g., though his interpretations have been challenged, a decent introduction to some of these listed is found in Stanley Grenz's *A Primer on Postmodernism* (Grand Rapids, Mich.: Eerdmans, 1996), see especially chapter 6. For a bit more rigorous summary of movements like Deconstructionism, Structuralism, and Postmodernism, see chapters in Todd May, ed. *Twentieth Century Continental Philosophy* (Englewood Cliffs, New Jersey: Prentice Hall, 1996).

<sup>8</sup> Rodney Clapp, *Families at the Crossroads: Beyond Traditional and Modern Options* (Downers Grove, Illinois: InterVarsity Press, 1993), notes how travel has shrunk the world over the centuries: "We have gone from horse drawn coaches and sailing ships with an average speed of 10 m.p.h. to jet passenger aircraft with speeds from 500-700 m.p.h." pp. 17-21.

But TiVO is not the only icon of choice. Again, there is one's personal involvement with the Web. Cable proliferates. This proliferation of choice led Alan Ehrenhalt to lament:

Too many of the things we do in our lives, large and small, have come to resemble channel surfing, marked by a numbing and seemingly endless progression from one option to the next, all without the benefit of a chart, logistical or moral, because there are simply too many choices and no one to help sort them out. We have nothing to insulate ourselves against the perpetual temptation to try one more choice, rather than to live with what is on the screen in front of us.<sup>9</sup>

The shift to a postmodern paradigm has been made easier in the United States by the breakdown of a Constantinian alliance between the culture and Christianity. The Christian cultural foundation is no longer the prevailing religious or moral view in the United States today, and it may never be again.

For these factors and more, modernity's claim to ground life in universally accessible and defensible common knowledge turns out to be illusory. Subscription to a universal rational point of view, a universal morality, and a universal religious truth has expired.

The process of trying to name some of the radical changes that may await mankind in the new century raises some vital questions for the church and its place in the new age.<sup>10</sup> It is now important to examine the impact of the shift on the role and task of leadership.

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<sup>9</sup> Alan Ehrenhalt, *The Lost City: Discovering the Forgotten Virtues of Community in the Chicago of the 1950s* (New York: BasicBooks, 1995), p. 272.

<sup>10</sup> Any analysis of cultural change, both present and future, is fraught with difficulty. There is no purely objective observer of culture, nor is there an omniscient mind that knows the future with certainty, especially a future born out of change. This discussion attempts little more than to summarize the writer's observations, tainted by his own agenda and prejudice and accompanied by only his best hunches about the future of North American culture. Let readers use this discussion to evoke their own analysis and anticipation.

## **The Impact of the Shift on the Role and Tasks of Leadership**

As leaders seek to discover how to be effective in a changing context, it is imperative they take careful note of trends previously discussed, and consider the implications for leadership.

The idiom that says ‘the only thing constant in the world today is change’ turned out to be the ultimate illusion. We live in a time unlike any other that any living person has known. It’s not merely that things are changing. Change itself has changed, thereby changing the rules by which we live.<sup>11</sup>

The last five hundred years are known as the Modern Age. This period was shaped by people such as Descartes, van Gogh, Galileo, Newton, Marx, Freud, and Gutenberg, and included the Renaissance and the Enlightenment periods. Science and religion were locked in what Wilber calls a “deadly dance”<sup>12</sup> to see who was king. Battles raged between science and religion in an attempt to defeat one or the other or to bring them in line with each other. Ultimately science won the battle and physical matter became the fundamental building block. Anything paranormal was dismissed as science fiction. Modernity took the soul and mystery out of the Western view of the cosmos, and life became one-dimensional, having no inner depth.<sup>13</sup>

More recently, the foundations of modernity have crumbled as the discoveries in quantum physics shattered the closed minds of the scientific community by demonstrating that there is no such thing as a fixed, totally certain body of knowledge. There is always something unknown that is beyond the grasp of scientists. An increasing number of scientists are concluding that the only way to make sense out of the logic of

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<sup>11</sup> David Limmerick and Burt Cunnington *Managing the New Organization: a Blueprint for Networks and Strategic Alliances* (San Francisco, Calif.: Jossey-Bass, 1993), 47.

<sup>12</sup> Ken. Wilber *The Marriage of Sense and Soul: Integrating Science and Religion* (New York: Broadway, 1998).

<sup>13</sup> Bill Easum *Leadership on the Other Side*, 68.

the universe is to believe in a divine hand in creation. They are realizing that there is a complex interaction of the emotional and spiritual world with the world of physical matter.<sup>14</sup> Unlike modernity, the postmodern world is a fluid world where everything is constantly changing. Science and religion have begun interacting with each other in new and creative ways, as seen in recent studies on how prayer affects the outcome of surgery.<sup>15</sup>

When people are confronted with so much change in such a short time, the most common reactions are their experiencing loss and confusion.<sup>16</sup> People recognize that traditional structures are disappearing and new ones are appearing. “In a very real sense many people are grieving the death of much of what they have known in the past, and yet are trying to live in this new reality” of profound change.<sup>17</sup> Leaders realize they are in the midst of massive destabilizing change and somehow they have to learn how to lead people through the transitions. The key question is: how?

Writers around the world are using images and metaphors to describe the changes that are occurring and the impact they are having on people in general, and on leaders in particular. Harman believes that the epistemological, philosophical, ontological and metaphysical structures underlying all belief and value systems are coming apart and are being re-assembled.<sup>18</sup> As a result of this re-assembly, the way people process knowledge is undergoing a profound metamorphosis of mind and heart. This is occurring so rapidly and relentlessly that many of today’s leaders are confused

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<sup>14</sup> Ibid., 68-69

<sup>15</sup> Rendle, 57.

<sup>16</sup> Peter Kaldor and Rod Bullpitt, *Burnout in Church Leaders* (Sydney, Australia: Open Book, 2001).

<sup>17</sup> Alan Roxburgh, *Crossing the Bridge: Church Leadership in a Time of Change* (Precept Group Inc, 2000).

<sup>18</sup> Willis Harman, *Global Mind Change* (Indianapolis, Indiana: Knowledge Systems, 1988.).



about the way they should be leading - they feel paralyzed and unable to function effectively.

Drucker warned as far back as 1969 that leaders were entering a world of discontinuity in which slow, incremental change would be replaced by revolutionary change.<sup>19</sup> Easum (1995) suggests that:

A new economy and world view are emerging, which are driven by two new disciplines, quantum physics and microprocessors. Both disciplines approach knowledge and reality in a radically different way from classical physics. Quantum physics seeks to understand the system as well as the relationships that exist between the parts. The whole is understood to be more than the sum of the parts because of the relationships between the parts.<sup>20</sup>

Rendle proposes that there is a choice in relation to the lens one uses to view change. One can either use a *linear* or a *chaotic* lens. The linear lens is the problem solving approach where a problem is identified, alternative solutions are suggested, the pros and cons of each solution are weighed, and the solution which best solves the problem is chosen and implemented. This model of change does work but it works best when the problem is clear and when there is a low level of conflict regarding the issue.

The chaotic lens begins with an understanding of change that recognizes the value of a time of chaos ('messiness' lack of clarity, a need for wandering). Scherer has written:

No significant change can take place in individuals, groups, or larger organizations, regardless of the pain and possibility present, without a passage through chaos, the world's 'birthing centre', where fundamental change and innovation come into being.<sup>21</sup>

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<sup>19</sup> Peter Drucker, *The Age of Discontinuity* (New York: Harper Collins, 1969).

<sup>20</sup> Bill Easum, *Sacred Cows Make Gourmet Burgers* (Nashville, Tenn.: Abingdon, 1995), 23.

<sup>21</sup> Stephen B. Bevans and James A. Scherer, (eds), *New Directions in Missions and Evangelization 2: Theological Foundations* (Maryknoll, New York: Orbis Books, 1994), 19.

Linear thinking is now replaced with interactive thinking that allows for paradox and polarities. In the Industrial Age chaos was to be avoided, but in the Quantum Age chaos leads to new order and new possibilities. Easum believes that “the marriage of computers and quantum mechanics may prove to be the most radical change in the twenty-first century.”<sup>22</sup>

Dale uses geological images to describe what is happening today. He suggests that, like the earth’s tectonic plates whose shifts cause earthquakes, new elements are challenging and radically reshaping the contemporary leadership equation. He concludes that the demands of these trends, taken together, require a new breed of leaders for this new day.<sup>23</sup>

For many centuries, descriptions of leadership have reflected industrial society’s viewpoint. According to this view, the world is much like a machine made of component parts working together to achieve a desired outcome. When this worldview is applied to leadership, leaders want to be able to control things and fix them when problems arise. This mechanistic view of the world assumes that life is made of parts that can be named, understood and controlled.

Rendle suggests that a more helpful and appropriate worldview for this chaotic time is systems theory. This theory provides a more organic language and way of viewing the world. Rather than seeking control, leaders are focused on nourishing and nurturing the system, not trying to fix it; and leaders need to know how to respond appropriately to the needs of the system and allow it to do what it is designed to do. He explains four central characteristics of viewing organizations as systems (organisms, contrasting them

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<sup>22</sup> Ibid., 27

<sup>23</sup> Robert Dale, *Leadership for a Changing Church: Charting the Shape of the River* (Nashville, Tenn.: Abingdon, 1998).

with the mechanistic view, and applies these characteristics to leadership in a congregation.

- The older mechanistic worldview invites us to move from a description of the whole to the component parts whereas systems theory invites us not to go from the whole to its component parts but to begin with the parts in order to understand the whole. Thus leaders should look at more than just the presenting problem to understand the relationships and connections in the congregation.
- Instead of the cause and effect emphasis of the mechanistic worldview, systems theory recognizes that the variables that influence are less about causes and more about connections. Thus the role and responsibility of leaders is not to fix whatever is causing the problem, but to describe and understand what various issues or variables they will need to address in order to lead the system.
- All systems seek a balance or equilibrium. If you push a system toward change, it naturally pushes back. If you push it harder, it pushes back even harder in order to maintain its balance. This is particularly true of congregations. It is important for congregational leaders to acknowledge that reasonable resistance to change is typical and characteristic of all healthy systems.
- Different levels exist within a system . it is whole and complete within itself, and at the same time, it is a part. Thus leaders need to understand that one of the most effective ways they can respond to the needs of the larger congregation, is to be aware of the needs and feelings they are dealing with themselves.<sup>24</sup>

Another major difficulty confronting leaders is describing what the emerging culture actually looks like. Riddell, Pearson and Kirkpatrick note that it is too early to say

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<sup>24</sup> Rendle, 55-68. See also Senge, *The Fifth Discipline*.

what the new creature emerging from the chrysalis will look like in detail, but there are a few clues that can guide us, including: a hunger for community and relationships, desire for participation from the grassroots, an explosion of interest in spirituality, and an acceptance of diversity.<sup>25</sup>

Leaders from around the world are facing a new kind of challenge: coping with the waves of disruptive, revolutionary change that are redefining the context of business. One wave has to do with the rise of the Internet based “new” economy and its driving force, the process of *digitization*.<sup>26</sup> A second has to do with the rise of new relational patterns and their underlying driving forces: the processes of *globalization* (of markets, institutions, products), *individualization* (of products, people, and their careers), and increasingly *networked structures* and web-shaped relationship patterns.<sup>27</sup> For example, the “war for talent” that most companies deal with is a typical challenge that arises from the interplay of the above four driving forces.

A third and more subtle wave of change has to do with the increasing relevance of experience, awareness and consciousness and their underlying driving force, the process of *spiritualization*.<sup>28</sup> An example is the interest in topics like personal mastery<sup>29</sup> both inside and outside the world of business.

These three contextual changes present today’s leaders with a fundamentally new world in which they must be innovators and radical revolutionaries rather than agents of

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<sup>25</sup> Michael Riddell, Mark Pearson and Cathy Kirkpatrick *The Prodigal Project* (London, England: SPCK, 2000).

<sup>26</sup> Manuel Castells, *The Information Age: Economy, Society and Culture, Volume 3* (Cambridge, Mass.: Blackwell, 1998).

<sup>27</sup> Manuel Castells, *The Information Age: Economy, Society and Culture, Volume 1* (Cambridge, Mass.: Blackwell, 1996).

<sup>28</sup> Michelle Conlin “Religion in the Workplace, The Growing Presence of Spirituality in Corporate America,” *Business Week*, 1 November, 1999. Issue: 36-43.

<sup>29</sup> Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Doubleday, 1990).

improving the status quo.<sup>30</sup> The more the world of business moves into environments of increasing returns, the more the primary challenge for business leaders becomes developing a “precognition” for emerging business opportunities before they become manifest in the marketplace.<sup>31</sup>

While organizational learning-related activities during the 1990s were largely focused on the incremental improvement of already existing processes, most leadership teams are now facing a new set of business challenges that can rarely be successfully addressed with the traditional methods and concepts of organizational learning. Classical methods and concepts of organizational learning are all variations of the same Kolb-based learning cycle: learning based on reflecting on the experiences of the past.<sup>32</sup> However, several current and significant leadership challenges cannot be successfully approached this way because the experience base of a team often is not relevant for the issue at hand. In order to do well in the new business environments, organizations and their leaders have to develop a new cognitive capability, the capability for sensing and seizing emerging business opportunities.<sup>33</sup>

This capability can be developed by engaging in a different kind of learning cycle, one that allows leaders to learn from the future as it emerges, rather than from reflecting on past experiences. Peter M. Senge suggests calling this new learning style “presencing.”<sup>34</sup> In order to operate successfully in the new business environment,

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<sup>30</sup> Gary Hamel, *Leading The Revolution: How to Thrive in Turbulent Times by Making Innovation a Way of Life*. (New York: Plume Book, 2002).

<sup>31</sup> W. Brian Arthur, “Increasing Returns and the New World of Business,” *Harvard Business Review*, July - August, 1996: 100-109.

<sup>32</sup> M. K Smith “David A. Kolb on Experiential Learning” *The Encyclopedia of Informal Education*, . (2001) <http://www.infed.org/b-explrn.htm>. Accessed 22 October, 2005.

<sup>33</sup> Arthur, “Increasing Returns,” 107.

<sup>34</sup> Peter M Senge et al., *Presence: Human Purpose and the Field of the Future* (Cambridge, Mass.: SoL, The Society for Organizational Learning, 2004).

business leaders will need to master this new capability: the capability to sense, enact, and embody the future *as it emerges*.<sup>35</sup>

Yet, in spite of the attempts to rethink leadership for the twenty-first century, Margaret Wheatley says, “I’m sad to report that in the past few years, ever since uncertainty became our insistent twenty-first century companion, leadership has taken *a great leap backwards* to the familiar territory of command and control.”<sup>36</sup>

But the hope is still there that, in this changing world, leadership will put them on a more promising path. But, what kind of leadership? Here consensus evaporates. Lee Bolman and Terrence Deal see the impact of cultural shifts impacting the current leadership environment this way:

Across sectors and levels, organizations are starved for the leadership they need. Two misleading images currently dominate organizational thinking about leadership: one the heroic champion with extraordinary stature and vision, the other the “policy wonk,” the skilled analyst who solves pressing problems with information, programs, and policies. Both these images emphasize the hands and heads of leaders, neglecting deeper and more enduring elements of courage, spirit, and hope. Leaders who have lost touch with their own souls, who are confused and uncertain about their core beliefs, inevitably lose their way or sound an uncertain trumpet.<sup>37</sup>

The role of leadership, as always, is critical. But the word no longer carries the meaning it once had. There is need for new metaphors, and to recognize the communal context of leadership and get beyond the confused entanglement of leadership and authority. Peter Senge, author of *The Fifth Discipline*, sums it up this way:

Poised at the millennium, we confront two critical challenges: how to address deep problems for which hierarchical leadership alone is insufficient and how to

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<sup>35</sup> J. Jaworski, and C.O. Scharmer “Leadership in the New Economy: Sensing and Actualizing Emerging Futures,” Working Paper, Society for Organizational Learning, Cambridge Mass., available online at <http://www.dialogonleadership.org/LeadingDigitalEconomy.html> Accessed 23 October, 2005.

<sup>36</sup> Margaret Wheatley “How Is Your Leadership Changing?” <http://www.margaretwheatley.com/articles/howisyourleadership.html> Accessed October 21, 2005.

<sup>37</sup> Lee G. Bolman and Terrence E. Deal *Leading with Soul: An Uncommon Journey of Spirit* (San Francisco, Calif.: Jossey-Bass, 2001), p. 11

harness the intelligence and spirit of people at all levels of an organization to continually build and share knowledge. Our responses may lead us, ironically, to a future based on more ancient -- and more natural -- ways of organizing: communities of diverse and effective leaders who empower their organizations to learn with head, heart, and hand.<sup>38</sup>

To prevail in the face of violence, homelessness, malaise, and the many other spiritual challenges of modern life, a vision of leadership rooted in the enduring sense of human wisdom, spirit, and heart is needed. It is time for a new generation of seekers. Bolman and Deal conclude, that, “we need a revolution in how we think about leadership and how we develop leaders.”<sup>39</sup>

### **The Cultural Shift and Its Influences on the North American Church**

Americans are more devoted to seeking spiritual enlightenment than ever before, yet it appears the church is making little difference.<sup>40</sup> The church finds herself in a pluralistic culture in which the media mentality prevails and the church has been marginalized and its fundamental convictions challenged in new ways.<sup>41</sup>

In this new millennium, the church finds itself pushed to the cultural margins and outside the social structures of power. Confused and uncertain, the church today is more

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<sup>38</sup> Peter Senge, “Communities of Leaders and Learners.” From the 75th Anniversary issue of *Harvard Business Review*, September-October, 1997 found on-line at <http://nextreformation.com/html/resources/Learners.pdf>, accessed 21 September 2005.

<sup>39</sup> Bolman and Deal, 174.

<sup>40</sup> George Barna, *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*. (Ventura, Calif.: Regal 1997), 5.

<sup>41</sup> At least two treatments of how the church might meet the challenges of change are important. The first is Robert Wuthnow, *Christianity in the Twenty-First Century: Reflections on the Challenges Ahead* (Oxford: Oxford University Press, 1993). Wuthnow discusses five categories of challenges facing Christianity: Institutional, (including the place of the church in culture), ethical, doctrinal (including pluralism), political, and cultural. He concludes with an optimistic appraisal of the future based on the fact that Christianity has a message of hope. “As the United States embarks on a new century that message will clearly be needed as never before” (p. 217). The second treatment is even more radical: Mike Regele (with Mark Schultz), *Death of the Church. The Church Has a Choice: To Die as a Result of Its Resistance to Change or to Die in Order to Live* (Grand Rapids, Mich.: Zondervan Publishing House, 1996). Radical change, Regele argues, brings the church to a “defining moment” in its history.

likely to be concerned with its own future than its influence; security and survival would have priority over missional engagement with the postmodern, post-Christian world.

Spong suggests that those who still claim allegiance to the Christian religion find themselves living in a kind of ‘exile.’ He outlines many developments in Western thought that gradually squeezed Christian content into increasingly irrelevant ghettos:

In exile the Jewish people in the sixth century B.C.E. were forced to abandon all of the preconceptions and definitions that they had held about God. Our exile has done the same for us. The Jewish people could not return to the good old days. Neither can believers in this generation. Christianity has now arrived in this postmodern world.<sup>42</sup>

The renowned Old Testament scholar Brueggemann also uses the metaphor of exile to describe where the church finds itself today. He suggests this exile is not a geographical one (like that of the Jews), but it is a social, moral and cultural exile. Like the Jews during the Old Testament exile there is a sense of loss of a ‘reliable world’ where treasured symbols of meaning are mocked and dismissed.

Many serious reflective Christians find themselves increasingly at odds with the dominant values of consumer capitalism and its supportive military patriotism; there is no easy or obvious way to hold together core faith claims and the social realities around us.<sup>43</sup>

Hauerwas and Willimon use the term “resident aliens” to describe how Christians feel living in this postmodern world.<sup>44</sup>

This time of exile has led the North American Church to a time of crisis.

The Church in America is in a crisis time. We have a crisis of faith: Tens of millions of Americans are searching for something to believe in. We have a crisis of spiritual depth: Millions of born-again believers have little or no spiritual

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<sup>42</sup> John S. Spong *Why Christianity Must Change or Die: A Bishop Speaks To Believers in Exile. A New Reformation of the Church's Faith & Practice* (San Francisco, Calif.: Harper, 1998), 41.

<sup>43</sup> Walter Brueggemann *Cadences of Home*, (Louisville, Kent.: Westminster John Knox Press, 1997), 2. See Brueggemann's other work *Hopeful Imagination: Prophetic Voices in Exile* (Philadelphia, Penn.: Fortress Press, 1989).

<sup>44</sup> Stanley Hauerwas and W. Willimon, *Resident Aliens: A Provocative Christian Assessment of Culture and Ministry for People Who Know Something is Wrong* (Nashville, Tenn.: Abingdon, 1998).



depth. They are ineffective servants of God because they do not know what they believe, or how to use their faith to change their lives, much less the world. We also have a crisis of innovation: The Church seems afraid to invest in new modes of being the Church, breaking free from antiquated models and irrelevant traditions toward living the gospel in a twenty-first century context. Most of all, we have a crisis of Christian leadership.<sup>45</sup>

This crisis “can involve such things as a corporate sense of depression, congregational decline, congregational decline and potential division, crippling debt, and eventually the death of a congregation.”<sup>46</sup>

The total impact of change is negative in many cases because of the way in which it threatens and implicitly questions the values of the past. James W. Fowler has studied the dynamics of change in personal maturation in terms of its impact on faith development. He speaks of four aspects of the “texture of transitions” in personal maturity, each of which is helpful in an analysis of the North American Church in a season of change. Fowler views such transitions as “endings” of significant things for the individual. Those endings deprive life of the “sense” it previously had. The aspects are:

*disengagement*, that is, an experience in which we are forced to give up significant connection to some context of relationship and shared meanings that has helped to constitute our sense of self. . . *Disidentification* results from breaking or losing old connections with the world, which means the loss of important ways of self-identification. . . *Disenchantment* means giving up or enduring the loss of some part of our previous constructions of reality. . . *Disorientation*, in a sense, is the cumulative impact of the other three aspects of our experience in endings. . . [Then] we find ourselves in. . . the *neutral zone*. . . When our time in the neutral zone has done its work, we begin to find the clues or the signposts that point toward the shaping of new beginnings.<sup>47</sup>

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<sup>45</sup> George Barna, *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*. (Ventura, Calif.: Regal 1997), 29.

<sup>46</sup> Samuel D. Rima, *Rethinking the Successful Church* (Grand Rapids, Mich.: Baker Books, 2002), 73-83.

<sup>47</sup> James W. Fowler, *Faithful Change: The Personal and Public Challenges of Postmodern Life* (Nashville, Tenn.: Abingdon, 1996), p.71-73. Fowler acknowledges his use of the work of William Bridges and his own earlier writings on faith development in this analysis of change.

Fowler's discussion of personal transitions in maturation helps one understand corporate transitions in the culture, and (especially) in the community of faith. The church achieved a kind of comfort zone in North American modernity, which is now being disturbed by the shifting culture around it. There is about the present a sense of ending, a conclusion to the existence the church fashioned for itself out of the violent storms of the onslaught of modernity

Certainly the church is already experiencing the transition of disengagement. The relationship it has shared with culture is fractured. Change is shredding the meaning and values the church had in common with modern North American culture. The result is an emerging sense of confusion about Christian corporate identity. Disidentification means simply that, as a community within our culture, the church is less sure of who she is and how she is to act. Corporate disenchantment for the church means that theological assumptions are challenged from within in new ways and that people are no longer able to depend on them as adequate in the new century. Theology is the church's corporate construction of reality, and its very foundation is being scrutinized in new and disturbing ways. All this, results in a kind of disorientation, a period of quest for new relationships and new images of reality, a period of new beginnings in a neutral zone. Can the church emerge from a process like this into a new comfort zone, or will the future require that the textures of transitions themselves become the only comfort zone she will ever again know?

In light of the seemingly paradoxical realities of change and crisis, those who lead congregations—as well as those who support congregations in judicatory, denominational, seminary, and independent roles—face an important set of challenges.

The recruiting, training, and support of ministerial leaders require major changes in the assumptions, behaviors, and the systems in the church. Five important challenges facing the American church are: (1) the need to develop new, healthy, and safe environments for clergy to learn and connect; (2) the need to create new pathways and processes of learning need to be created for all congregational leaders, (3) helping all leaders see leadership in new ways; (4) providing a variety of resources—remedial, organizational, ethical, and theological—that need to be available to help pastors who feel dispirited or ill-equipped for their current roles; and (5) major attention must be given to recruiting the next generation of leaders, thereby reaching pastors with compelling images of the leadership challenges and opportunities awaiting them in congregational life.<sup>48</sup>

It is important now to look at the critical nature of changing leadership assumptions and models in the North American Church. The church must rethink the nature of ministerial leadership and encourage her pastors to visit the “inner source” for ministry.

### **The Current Challenge to Church Leaders**

For those entrusted with leadership in congregations across the nation, the global changes sweeping the world are making the role of pastors increasingly difficult. As well as being traditional shepherds and counselors, they are now required to provide visionary leadership as congregations struggle to survive (let alone move forward in creative and constructive ways). Schaller states that presently “a far greater emphasis is placed on

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<sup>48</sup> Alban Institute Report “The Leadership Situation Facing American Congregations” Available on-line at <http://www.alban.org/leadership.asp>

competence, personality and performance of the minister.”<sup>49</sup> People are no longer willing to put up with perceived incompetence. If they don’t find what they are looking for, they go down the street to another church. There is an almost unbelievable increase in the expectations people have for clergy today.

Contemporary pastors are expected to have the entrepreneurial skills of Bill Gates, the counseling skills of Dr. Phil, the organizational abilities of Stephen Covey, the authenticity of Oprah, the compassion of Mother Teresa, the courage of William Wallace, and the humor of Jon Stewart.<sup>50</sup>

In an effort to meet such expectations, many pastors are looking for a silver bullet that will produce instant ministry success. Rather than engaging in the excruciating spadework of prayer, study, dialogue, and testing over a period of time to discern what God might want to do in their ministry environment, these pastors want a ready-made methodology that is guaranteed to work.<sup>51</sup> One pastor writes:

In my quest for ministry success I have followed many formulas, attended countless seminars, purchased ministry tool kits galore, and read more than my fair share of how-to-books. And yet, in spite of my search for the secrets of ministry success, the success I originally sought has eluded me. Many of my attempts to “be successful” left me feeling more miserable and frustrated than they did fulfilled.<sup>52</sup>

A key problem confronting the church today is that most ministerial leaders were trained for a very different environment than the one in which they find themselves.<sup>53</sup> In

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<sup>49</sup> Lyle Schaller *It's a Different World* (Nashville, Tenn.: Abingdon, 1987), 28.

<sup>50</sup> Kara Powell, quoted in Tim Conner, *The Church in Transition: The Journey of Existing Churches into the Emerging Culture* (Grand Rapids, Mich: Zondervan, 2006), 76.

<sup>51</sup> For an example of this type of mindset and sermon availability I refer the reader to advertising directed at pastors that reads: “Ever wish Rick Warren could personally help you prepare your Easter Service? Do the next best thing... Now you can offer an Easter service created by Rick Warren and modeled after the Saddleback Easter service.” Eleven selections are offered that are billed as “Rick Warren’s proven evangelistic messages that God has used to bring thousands to Christ over the past ten years.” Rick Warren, “Easter Changes Everything,” at [pastors.com](http://www.pastors.com/pcom/specials/Easter.asp#2002) <http://www.pastors.com/pcom/specials/Easter.asp#2002> Accessed 25 March 2002.

<sup>52</sup> Samuel D. Rima, *Rethinking the Successful Church* (Grand Rapids, Mich.: Baker Books, 2002), 9.

<sup>53</sup> I refer the reader to the works of Leslie Newbigin. While, a detailed examination of Newbigin’s critique of western theological education and his proposals for training that more effectively trains

the Christendom era the church was at the center, and Christian leaders were usually heard as important voices in the culture. Today, they are increasingly on the fringes and their voice is just one more possible description of reality. Stuart Murray describes this transition as one from the center to the margins, from majority to minority, from settlers to sojourners, from privilege to plurality, from maintenance to mission, and from institution to movement.<sup>54</sup> Such a transition requires the church to acknowledge that

Technicians—mechanics of the latest method offering two hundred, sure-fire, guaranteed-to-work ways of making your congregation the most alive, fastest-growing, seeker-sensitive, liturgical, charismatic church in North America—are not qualified to chart the new course ahead for the church.<sup>55</sup>

When church growth does not come and success in ministry proves elusive and training for ministry proves ineffective, leaders can experience an acute sense of discouragement and disappointment, feelings of personal failure, and anger directed toward the congregation. They may decide on premature resignation and even the departure from ministry altogether.<sup>56</sup> Many no longer have a clear sense of their call, their role or their worth. In their confusion and anxiety leaders are sometimes unable to see value in their work. Their eyes are blinkered and their spirits are depressed. Henri Nouwen writes of ministers who wonder about what they are doing,

While running from one event to the next, we wonder in our innermost selves if anything is really happening. While we can hardly keep up with our many tasks

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ministers to be missionary leaders is beyond the scope of this project, the simple point to made here is that Newbigin believed that if ministers were to be effectively trained as missionary pastors, then there needed to be vast changes in the structure, method, and content of theological education. A summary of Newbigin's works can be found in Mike Goheen, *As the Father Has Sent Me, I am Sending You: J.E. Leslie Newbigin's Missionary Ecclesiology* (Boekencentrum, 2000).

<sup>54</sup> Stuart Murray, *Post Christendom: Church and Mission in a Strange New World*, (London: Paternoster 2004).

<sup>55</sup> Alan J. Roxburgh, *The Missionary Congregation, Leadership, & Liminality* (Harrisburg, Penn.: Trinity Press International 1997), 45.

<sup>56</sup> Rima, 83-90.

and obligations we are not so sure that it would make any difference if we did nothing at all.”<sup>57</sup>

In such a time, the leadership of the church stands at a *kairos* moment. Daniel Block writes, “The church in America is experiencing a crisis of leadership not only with respect to leadership style but also with respect to definition.”<sup>58</sup> Alan J. Roxburgh challenges the church to continued probing in the area of spiritual leadership for the next age.

Today’s pastors find themselves in the midst of complex changes where their traditional social roles have ceased to have the place and influence they once held...their roles no longer fit the classifications of society. Questions are legitimately asked: What is a pastor? What do pastors do? Where do they fit? What kind of social function do they have? ...This also creates greater pressure for pastor, denomination, and seminary to elicit forms of symbolic designation that will reintegrate the pastor into the center of social function.<sup>59</sup>

The changing role of clergy is also influenced by the changing role of laity. Mead and Bandy suggest that, in the past, the role of the laity was to support the minister. Now members of the laity are strongly encouraged to discover their own ministry outside the congregation, as well as supporting activities within the congregation. Many members of the laity are expected to accept key leadership roles in addition to their own demanding work and family roles. According to Bandy, some feel patronized by clergy; many feel confused and do not know what is expected of them. Many who were nurtured in the Christendom paradigm have simply backed away from the painful experiences that

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<sup>57</sup> Henri J. Nouwen, *Making All Things New: An Invitation to the Spiritual Life* (San Francisco: Harper & Row, 1981), pp.29-31.

<sup>58</sup> Daniel I. Block "The Burden of Leadership: The Mosaic Paradigm of Kingship (Deut. 17:14-20)," *Bibliotheca Sacra* (July-September 2005).

<sup>59</sup> Alan J Roxburgh, *The Missionary Congregation, Leadership, & Liminality*, 43-44.

continually face them at church. “If the clergy in the emerging age feel a sense of schizophrenia in understanding and fulfilling their role, so do the laity.”<sup>60</sup>

Pastoral leaders need to come to grips not only with the effects of that change on themselves, but also the effects on the members of their congregations.<sup>61</sup> Many leaders have a strong sense of what they have lost in all the changes and this produces feelings of loss and confusion deep within them. They are aware that traditional structures are rapidly disappearing, yet they have no idea yet what will replace them. Leaders are also aware of people’s inner responses to massive change, as Roxburgh succinctly suggests:

Leaders of congregations are in the midst of massive destabilizing change. We have to address in ourselves and with our people, these inner responses to massive changes.<sup>62</sup>

Congregational leaders today have to learn how to lead people through the transitions they are experiencing when the images or metaphors they hold dear no longer correlate with the images of the world of this century. Pastors today need to be practical theologians, ministers who can reinterpret the sacred stories of Scripture for people who feel like they are living in exile.<sup>63</sup> Pastors must be innovators and radical revolutionaries rather than agents of improving the status quo.<sup>64</sup> What is needed now is a re-imagining of the role of pastor.<sup>65</sup> Without appropriate frameworks to interpret what is

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<sup>60</sup> Thomas G. Bandy *Kicking Habits: Welcome Relief for Addicted Churches* (Nashville, Tenn.: Abingdon, 1997), 37.

<sup>61</sup> For an interesting discussion on the changing role of the laity and their struggle with the massive changes of the new century I refer the reader to George Barna, *Revolution* (Carol Stream, Illinois: Tyndale, 2005).

<sup>62</sup> Roxburgh, *Crossing the Bridge*, 12.

<sup>63</sup> See Brueggemann.

<sup>64</sup> Gary Hamel, *Leading The Revolution: How to Thrive in Turbulent Times by Making Innovation a Way of Life*. (New York: Plume Book, 2002).

<sup>65</sup> Dr. Leighton Ford has spoken of the need for fresh images for the evangelist in the new century in Lauren F. Winner, “From Evangelist to Soul Friend” *Christianity Today*, 2 October 2, 2000, Volume 44, Number 11, 56. After reading the interview I conducted a personal interview with Dr. Ford on 9 July, 2001 in Charlotte, North Carolina. Dr. Ford, during the interview, expressed his opinion that “such a re-imagining

happening both personally and within church systems, it is possible for pastors to become disoriented and reactive in one's leadership.

The framework needed for ministerial leadership in a changing world requires that leaders change their thinking about themselves before any changes can occur in their leadership practice. The aim of this thesis is to explore the relationship between personal assumptions about ministry and the practice of pastoral leadership in the emerging culture, and the extent to which an educational program contributes to changing ministerial leader's thinking about themselves and their leadership practice.

### **Research Questions**

The research questions that guided this study were:

RQ.1. What biblical and theological frameworks provide insight into the concept of pastoral leadership within the context of the emerging culture?

RQ.2. What is the relationship between personal assumptions (models, paradigms, etc) and leadership practice and effectiveness?

RQ.3. How would educational processes be used to promote the transformation of personal assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices?

RQ.4 What changes (if any) occurred in each of the participants' assumptions of pastoral leadership during the program, and how would the impact of changes and the education program be evaluated?

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is needed for pastors, as well." The interview is available by request from the author as either a transcript or in VHS, or DVD formats. Restrictions apply to the use of the video so please contact the author for a copy of interview as well as the guidelines for usage.



This study will primarily use a professional educational model to explore the role that thinking has on action, and to examine the things which can influence a person's thinking and, in turn, their actions. Such a model allows a leader's thinking to be clarified and, as a result of that adjustment in thinking, there would also be potential for a change in their leadership practice.

The educational model implemented in this leadership program investigates what Senge calls "mental models." These are

deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action. Very often we are not consciously aware of our mental models or the effects they have on our behavior.<sup>66</sup>

Before thinking can change, these internal pictures of the world must be brought to the surface where they can be scrutinized. Many clergy have allowed their mental models to have a negative effect on their thinking--they feel inadequate and unable to see their way through the maze of problems they face--and this reflects on their actions. If they can be helped to name their mental models and bring them to the surface, then it will be possible for them to change their images of themselves as leaders.

Another way to look at the issue is through use of the term *life metaphors* instead of mental models. "Life metaphors are the unwritten and mostly unconscious assumptions, rules and prejudices that form the basis of how we feel, think and act."<sup>67</sup> They are the sum of a person's experiences and are different from worldviews in that they construct reality for people rather than simply organize or describe it. Easum states:

It seems our minds make decisions based on unconscious routines (that is Life Metaphors). These Life Metaphors determine how we sift through the bits and

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<sup>66</sup> Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Currency Doubleday, 1990), 7.

<sup>67</sup> Easum *Leadership On the Other Side*, (Nashville, Tenn.: Abingdon, 2000), 15.

pieces of reality that flood through our senses every day. When confronted with a decision, we draw on these Life Metaphors to help us solve the problem. The more complex the problem, the more helpful or harmful these Life Metaphors can be.<sup>68</sup>

As church leaders struggle to come to grips with an emerging leadership paradigm, it is crucial that they are able to change the way they think and act. However, before they can change the way they act, they have to change the way they feel and think. This means changing the way reality is perceived, changing the Life Metaphors that have ruled their lives for years. The educational approach taken in this study helped leaders confront their mental models and life metaphors.

The approach to the study can be likened to how one looks at the work of an artist. At least three perspectives are possible: One can focus on the *thing* that results from the creative process—say a painting; one can focus on the *process* of painting; or one can observe the artist standing in front of a *blank canvas*. In other words, one can look at the work of art *after* it has been created (the thing), *during* its creation (the process), or *before* creation begins (the blank canvas).<sup>69</sup>

The options confronting the researcher were to look at *what* leaders do, the *how* (the processes they use), or to look at their work from the blank canvas perspective and discover the *sources* from which they operating.<sup>70</sup> By taking the blank canvas approach pastoral leaders should develop a greater self-awareness of how they behave in general,

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<sup>68</sup> Ibid., 39.

<sup>69</sup> Peter Senge, et, al., *Presence: Human Purpose and the Field of the Future* (Cambridge, Mass.: Society for Organizational Learning, 2004), 5.

<sup>70</sup> For an important discussion on this approach see, Claus Otto Scharmer, “Presencing: Learning From the Future As It Emerges: On the Tacit Dimension of Leading Revolutionary Change” A paper Presented at the Conference On Knowledge and Innovation May 25-26, 2000, Helsinki School of Economics, Finland, and the MIT Sloan School of Management, OSG, October 20<sup>th</sup>, 2000. This concept for leadership in the midst of a changing world is critical for Christians especially with regards to biblical eschatology.

and the way they behave (and work) with others in particular. This approach challenges pastoral leaders to develop the ability to understand the shifting paradigms present in their contexts and to work creatively in the midst of these changes and transitions. In order to accomplish the above, pastoral leaders should develop the capacity to become reflective practitioners committed to lifelong learning.

### Definitions

Key terms are defined here to assist the reader.

*Artist of the Soul:* One such as a painter or sculptor, who is able by virtue of imagination and talent to create works of aesthetic value, especially in the fine arts; a person whose work shows exceptional creative ability or skill. The spiritual artist carefully paints a picture of the ideal world—the leaders' concept of what the emerging culture should look like. Such leaders use many tools to create this image. They craft images through words. They provoke the imagination through compelling vision. They inspire hearts to believe that, together, a new world can be created. Their canvas is the soul. It is this role that is most neglected in studies and treatments of leadership.<sup>71</sup>

*Authority:* The understanding of authority within the church is created by Jesus himself and has its source in the dynamic presence of the exalted Christ. This authority explains, persuades, and points the way toward the future.

*Metaphor:* Assigning an odd characteristic to something in a way that violates the ordinary language of a particular community.<sup>72</sup>

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<sup>71</sup> Erwin McManus *An Unstoppable Force: Daring to Become the Church God Had in Mind*. (Orange, California: Group Publishing, 2001), 173.

<sup>72</sup> Paul Ricoeur, *Figuring the Sacred: Religion, Narrative, and Imagination* ed. Mark I Wallace, trans. David Pellauer (Minneapolis, Minnesota: Fortress Press, 1995), 160-61.

*Presencing*: or *pre-sensing* is a liminal space of chaos, marked by uncertainty and the choice between running back to what has been known, or sitting with the uncertainty, retreating to reflect on what might be.

### **Assumptions**

As in all works, there are numerous assumptions foundational to the development of this work and the reader's understanding of the material presented. These are assumptions derived from the author's own personal experiences, an array of literature on the subjects of leadership and personal dysfunction, and observation and conversations with those involved in the leadership of churches. Briefly it is assumed:

1. Every leader suffers from some degree of personal dysfunction varying from extremely mild to extremely acute.
2. Personal dysfunction, in one form or another, can often serve as the driving force behind an individual's desire to achieve success as a leader.
3. Many leaders are not aware of this dark side of leadership and the personal dysfunctions that drive them.
4. The personal characteristics that drive individuals to succeed and lead often have a shadow side that can cripple them once they become leaders and very often cause significant failures.
5. Learning about their shadow side can enable leaders to address those areas and prevent, or at least mitigate, the potential negative effects to their exercise of leadership.

6. All effective, enduring leadership must be built on the foundation of effective self-leadership. It is one's ability to successfully lead their own life, moving at the speed of the Spirit, that provides the firm foundation from which they can lead others.

This chapter has attempted to provide a survey concerning the nature of the emerging culture in North America and how leadership must be contextualized to it? Chapter 2 will attempt to answer research question 1 by providing a biblical and theological framework for leading in times of chaotic change. Chapter 3 will explore the literature relating to the two key dimensions of the research: leadership and professional development. Chapter 4 outlines the project and the various research methodologies that are appropriate for this kind of research and then presents arguments for the chosen methods. Chapter 5 presents and analyzes data in relation to ministerial leaders' thinking about themselves as leaders, and in relation to their perceptions of ministerial leaders' practice. These two chapters answer research questions 3, 4, and 5. The final chapter also draws the study together by discussing the key findings from the research, the implications of the study, possible future research and some important ongoing issues.

## CHAPTER 2

### THEOLOGICAL FRAMEWORK

In *The Gospel in a Pluralist Society*, Leslie Newbigin asks the reader what kind of ministerial leadership will nourish the people of God for engagement with a changing society.<sup>1</sup> And Alan Roxburgh writes in *The Missionary Congregation*: “One fears that in North America, rather than hearing the call of the Spirit to embrace and listen to the voice of God in a place of strangeness, the churches are continuing to work hard at rediscovering modes of existence and symbols of power that will move them back to an imaginary center.”<sup>2</sup> What we see today are pastors forgoing the intensive work of spending time with God and listening for His leadership and direction; in the quest for ministry success they latch on to formulaic answers promoted in seminars, ministry resource kits, sermons, and countless how-to books. Some seek to restore themselves to the imaginary center by “appropriating without question modern images of the leader.”<sup>3</sup> And yet, in spite of this appropriation and their search for the secrets of ministry success, the success they seek eludes them, and the end result is a church that moves further away from those she is called to reach.

Pastors need a recovery of their God-given opportunities, their biblical portrait, and their calling.

The biblical tradition is full of images waiting for reappropriation . . . We need such a recovery. Technicians—mechanics of the latest method offering two hundred, sure-fire, guaranteed-to-work ways of making your congregation the

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<sup>1</sup> Leslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, Mich.: Eerdmans, 1989), 234-38.

<sup>2</sup> Alan J. Roxburgh, *The Missionary Congregation*. p.46.

<sup>3</sup> Darrell Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, Michigan: Eerdmans, 1998), p. 197.

most alive, fastest-growing, seeker-sensitive, liturgical, charismatic church in North America—are not qualified to chart the new course ahead for the church.<sup>4</sup>

The biblical text is remarkably supple in its application to the missional re-imagining of the church, and is a potent champion of God's future. The text longs to bear witness to the ways pastoral leaders can embrace tradition and improvise freely under the authority of the God who is ever doing a new thing, and who is continually free to improvise in and through—and in spite of—His people.

Pastoral leaders in the emerging church must promote cohesion and direction in the midst of the improvisation. Those who have an entrepreneurial style will dare to take risks and try new things.<sup>5</sup> But because this is relationship-oriented, this mentorship requires the leader to be especially self-reflective,<sup>6</sup> and they must be the ones to initially embody the desired principles, so they can then help others.<sup>7</sup> Chaos is not a threat when there is clarity about purpose and direction. The secret is to learn to accept the chaos to discover the order and meaning behind it. Out of this a new creation, with accompanying new perspectives and traditions, can grow.

The richness of the Biblical theme of new creation continually brings forth images for pastoral leaders' self-understanding. This chapter will present selected biblical texts dealing with the theme of new creation, to underscore to the reader that this theme is

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<sup>4</sup> Roxburgh, .45.

<sup>5</sup>Eddie Gibbs, "The Emerging Church," *The Bible in Transition* (Summer, 2002) [handout online]: available from <http://www.biblesociety.org.uk/exploratory/articles/gibbs02.pdf#search='eddie%20gibbs%20the%20emerging%20church'>: Internet: accessed March 15, 2006.

<sup>6</sup> One way to practice self-reflection is through the examen of consciousness as described by St. Ignatius of Loyola. The five steps include a prayer asking God for revelatory understanding, a time of thanksgiving for the blessings of the day, a time to consider one's actions and what the Lord is saying about them, repentance and sorrow for lack of response to God and, finally, a time to consider the immediate future and the free access to God's grace. All of this can occur in about 15 minutes time and allows for a continual renewal as the heart turns to listen to God. Norman Shawchuck and Roger Heuser, *Leading the Congregation: Caring for Yourself While Serving the People* (Nashville: Abingdon, 1993), 51-55.

<sup>7</sup> Marget Wheatley, *Leadership and the New Science: Discovering Order in a Chaotic World*, (San Francisco, California: Berrett-Koehler Publishers, Inc.; 2006), 130-131.

formative to Christian identity and pastoral leadership, and to assess the promise of this theme for self-understanding in a time of change.

The biblical story, from beginning to end, can be described as an epic of *new creation*. It opens with Elohim's creation of heaven and earth, and ends with the dramatic appearance of the new heaven and the new earth—a place where sorrow and death are no more, and where the dwelling place of God is with his people. The original creation gives way to the new creation as the one seated upon the throne announces, “Behold, I make all things new!” (Revelation 21:5). But this grand story, while hopeful in its preface and jubilant in its finale, brackets a history of *tohu va-vohu*<sup>8</sup>—chaos. As early as Genesis 3 the battle lines are fixed. The creature has shunned the creator, the creation groans in bondage and decay (Genesis 3:17-18; Romans 8:19-22), and posterity is left with a legacy of despair: “O Adam,” laments Ezra, “what have you done? For though it was you who sinned, the fall was not yours alone” (4 Ezra 7:117; cf. Romans 5:12-21). But the biblical story is a drama of redemption. And while the plot is not without its twists and turns, it does reach a fitting and moving climax in the passion narratives.

The motif of “new creation,” however, is not confined to the opening and closing chapters of the Biblical text. The prophets, the psalmists, the evangelists, and others all exhibit a robust faith in the creative activity of God, and this faith was not focused solely on the remote past or distant future. The prayer of the penitent sinner that God would “create a pure heart, and grant a new spirit” (Psalm 51:10), as well as the bold declaration

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<sup>8</sup> This Hebrew phrase, found in Genesis 1:2, is translated by Fox as “wild and waste.” The word indicates emptiness and chaos. See Everett Fox, *The Five Books of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, A New Translation with Introductions, Commentary and Notes*. (New York: Schocken Books, 1995), 13.



of the prophet that Yahweh was, even now, “making something new” (Isaiah 43:18), reflect a deep-seated belief in the continuing new-creative work of God and form part of the vibrant biblical witness to new creation.<sup>9</sup>

In thinking theologically about the new creation, we to begin where much theological thinking should start: with the gospel. Jesus announced good news: ‘The kingdom of God is breaking into history.’ It was an announcement that God’s healing power was invading history in Jesus and by the Spirit to restore the whole creation to live again under the gracious rule of God. His proclamation of good news stood as the climactic moment of the story of God’s redemptive work that stretched back to God’s promise to Adam and Eve.

The New Testament declares with one voice that the over-arching story reached its climax in the life, death and resurrection of Jesus of Nazareth, whom the early Christians believed to be the promised Messiah of Israel. The followers of Jesus saw themselves as royal heralds, claiming the whole world for its new king.

Although the first Christians saw themselves as living in the last days, it is important to stress that they were living in the first days of a new creation that dawned when Jesus emerged from the tomb on Easter morning. They saw themselves living within a story in which the decisive event had already occurred and now needed to be proclaimed. This implicit narrative informs and undergirds all the epistles. The four canonical gospels, in their very different ways, are only comprehensible if one understands them to be telling how the story of God and Israel reached its climax in Jesus.

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<sup>9</sup> Cf. Psalm 104:29-30; Matthew 19:28; John 3:1-8; Acts 3:21; Romans 6:4; 2 Corinthians 4:16; Ephesians 2:15; 4:23-24; Titus 3:5; 2 Peter 3:13.

Jesus announced that the power of God to renew the entire creation was now present in Him by the Spirit. This liberating power was demonstrated in Jesus' life and deeds, and explained by His words. At the cross He battled the power of evil and gained the decisive victory. In His resurrection He entered as the firstborn into the resurrection life of the new creation. Before His ascension He commissioned His followers to continue His mission of making the gospel known until he returned. He now reigns in power at the right hand of God over all creation and by His Spirit is making known His restoring and comprehensive rule through His people as they embody and proclaim the good news. One day every knee will bow and every tongue will confess that Jesus is Creator, Redeemer, and Lord. But until then the church has been taken up into the Spirit's work of making the good news of the kingdom known.

From this brief summary of the gospel, the following observations are important for this subject. First, the gospel is a redirecting *power*. It is not first of all doctrine or theology, nor is it worldview, but the renewing power of God unto salvation. The gospel is an instrument of God's Spirit to restore all of creation.

Second, the gospel is *restorative*; that is, Jesus announces the restoration of the creation from sin. The most basic categories present in the gospel are creation, fall, and redemption. Jesus' announcement declares a resounding 'yes' to His good creation and at the same time a definitive 'no' to the sin that has defiled it. The gospel is about the restoration and renewal of the creation from sin. In the history of the Western church redemption has often been misunderstood to be salvation *from* the creation rather than salvation *of* the creation. In the proclamation of the gospel Jesus announces that He is liberating the good creation from the power of sin.

Third, the gospel is *comprehensive* in its scope. The gospel Jesus announced was a gospel of the kingdom. Surprisingly, even though this was the central category of Jesus' proclamation and ministry, it has often disappeared from the teachings of the Church. The result has been a reduced scope of salvation, limited to human souls. Scripturally, the kingdom is about God's reign over His entire creation; the kingdom stresses the all-encompassing nature of the salvation Jesus embodied, announced, and accomplished. The gospel forms the lens through which we look at the world; it is the *power* of God through which the exalted Christ, on the basis of his death and resurrection, *restores all of life* by His Spirit to again live under His authority and Word.

The fourth observation central to this topic is Jesus and the good news He announces are the fulfillment of a long *story* that unfolds in the Old Testament. Jesus' arrival into history is in a Jewish community who was looking for the ending and climax of a long story of God's redemptive acts. All Jews knew that this story was leading up to the grand culmination when God would act decisively and finally to redeem the world. They disagreed on who would do it, how it would be done, when it would happen, and how they were to live until it did. But they all recognized that the story of God's redemptive acts was moving toward a consummation. Jesus announced that He was the goal of this redemptive story. If one is to understand the gospel of Jesus, one must see Jesus in the context of the Old Testament story (cf. Luke 24:25-27). But, if one is to properly understand the Biblical story, one must see it through the lens of Jesus and the gospel (cf. John 5:36-57; Luke 24:44-45). Not only is Jesus the climactic moment in the story, He points forward to the end. The end has not yet come (Acts 1:6-7). Thus,

attending to Jesus points us back to a story told in the Old Testament, and forward to the end of the story.

There is a final initial observation: the church is essential to the gospel. That is, Jesus did not make provision for the communication of the good news through history and in every culture until the end of the story by writing a book like Mohammed. Rather, he formed a community to be the bearer of this good news. Their identity is bound up in their being sent by Jesus to make known the good news of the kingdom. The story of the new creation is their life.

### **New Creation in the Jewish Scriptures: An Overview**

The motif of new creation as encountered in the literature of Second Temple Judaism had its origin in the eschatological hopes of the later prophets.<sup>10</sup> Much of the New Testament application of this motif is commonly linked to these prophets, so it is important for the survey to begin here.<sup>11</sup>

#### Isaiah 40-55: A New Exodus

See the former things that have taken place, and new things I declare; before they spring into being I announce them to you. (Isaiah 42:9)

Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a new way in the desert and streams in the wasteland. (Isaiah 43:18-19).

I foretold the former things long ago, my mouth announced them and I made them known. . . . From now on I will tell you of new things, of hidden things unknown to you. (Isaiah 48:3-6)

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<sup>10</sup> Matthew Black, "The New Creation in 1 Enoch." In *Creation, Christ and Culture*, 13-21. Edited by R.W.A. McKinney (Edinburgh: T & T Clark, 1976).

<sup>11</sup> Only a survey of this Old Testament theme is offered here, outlining the main argument as it is found in Isaiah, Jeremiah, and Ezekiel. Nothing controversial is argued here and the focus is on the primary source material.

One of the distinguishing features of the prophetic oracles of Isaiah 40-55 is their rich and evocative use of the couplet “former things/new things.” This language surfaces in numerous contexts with a variety of meanings.<sup>12</sup> Because the “former things/new things” of Isaiah 40-55 are intimately connected with the themes of “exodus,” “creation,” and “redemption” the ensuing analysis will approach this motif through these categories.

### Creation and Redemption

Isaiah 40-55 contains the highest concentration of creation language in the entire Bible.<sup>13</sup> The principal verbs of the Genesis account are sprinkled generously throughout this material, and combine with images depicting God’s victory over the primordial chaos to form a powerful witness to the interests of the writer. Equally abundant is redemptive terminology.<sup>14</sup> Yahweh’s role as Creator, Redeemer, and Savior can be illustrated through scores of passages, and affirms Newsome’s observation that “creation and salvation (re-creation) are inextricably tied to one another by the Second Isaiah.”<sup>15</sup> A short sampling of texts should suffice:

This is what God the LORD says—*the one who created* the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it: “I the LORD, *have called you in righteousness*; I will take hold of your hand.” (Isaiah 42:5-6).

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<sup>12</sup> H.H. Rowley “The ‘Former Things’ and the ‘New Things’ in Deutero-Isaiah” in *Studies in Old Testament Prophecy* quoted in *The Interpreters Bible: Volume V Ecclesiastes, Song of Songs, Isaiah, Jeremiah* (New York: Abingdon, 1956), 554.

<sup>13</sup> For lexical statistics and a detailed discussion of the terminology see Bernhard W. Anderson *Creation Versus Chaos: The Reinterpretation of Mythical Symbolism in the Bible*. (Philadelphia, Penn.: Fortress, 1987), 124-31.

<sup>14</sup> Ibid. 119-31. Anderson references some 54 uses of redemptive terminology in this section.

<sup>15</sup> James D. Newsome Jr. *The Hebrew Prophets* (Atlanta, Georgia: John Knox, 1984), 149.

But now this is what the LORD says—*the one who created you*, O Jacob, *the one who formed you*, O Israel: “Fear not, for *I have redeemed you; I have called you by name; you are mine.*” (Isaiah 43:1).

This is what the LORD says—*your Redeemer*, who formed you in the womb: “I am the LORD, *who has made all things*, who alone stretched out the heavens, who spread out the earth by myself. (Isaiah 44:24)

Listen to me, O house of Jacob, all you who remain of the house of Israel, you whom I have upheld since you were conceived, and have carried you since birth. Even to your old age and gray hairs I am he, I am he who will sustain you. I have made and I will carry; I will sustain and *I will save*. (Isaiah 46:3-4).

Awake, awake! Clothe yourself with strength, O arm of the LORD; awake, as in days gone by, as in generations of old. Was it not you who cut Rahab to pieces, who pierced that monster through? Was it not you who dried up the sea, the waters of the great deep, who made a road in the depths of the sea so that the *redeemed* might cross over? They will enter Zion with singing. (Isaiah 51:9-11)

The primary purpose of this language is to get across a message of redemption. It is the story of a new redemptive act. One new redemptive act in particular is emphasized in these oracles, an act of redemption that one writer refers to as the *creation ex nihilo* of God’s people: the impending return from exile.<sup>16</sup>

### New Creation and Second Exodus

The great vision of Isaiah 40-55 concerns the expectation of an imminent release from captivity and a return to the land of Palestine. Already alluded to in the texts cited above (51:9-10), the analogy repeatedly offered by the author is that of the exodus from Egypt (Cf. 41:17-20; 42:5-9; 43:1-3, 14-21; 50:1-2; 51:9-11; 52:7-12). As Anderson has argued, “for Second Isaiah the time of Israel’s creation was the time of the Exodus. When he thinks of Yahweh as the creator of Israel he calls to mind the events of

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<sup>16</sup> Alberto Soggin. *Introduction to the Old Testament*. Third Edition. (London: SCM Press, 1989), 372.

Heilsgeschichte, especially the great miracles of the sea.”<sup>17</sup> The paradigmatic function of the exodus narrative is well illustrated by Isaiah 43:15-21:

I am the LORD, your Holy One, Israel's Creator, your King. This is what the LORD says— he who made a way through the sea, a path through the mighty waters, who drew out the chariots and horses, the army and reinforcements together, and they lay there, never to rise again, extinguished, snuffed out like a wick: “Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland. The wild animals honor me, the jackals and the owls, because I provide water in the wilderness and streams in the wasteland, to give drink to my people, my chosen, the people I formed for myself that they may proclaim my praise.

In contrasting the former exodus with a new exodus, the author is also implicitly announcing “a new ‘creation’ of Yahweh’s people.”<sup>18</sup> God’s new act of redemption, the new exodus, is described in terms of the re-creation of his people and, again, Bernhard Anderson states the issue: “ Second Isaiah understands the ‘New Exodus of salvation’ to be a new creation, comparable to the event of the creation of Israel in the first Exodus. . . The New Exodus will be the climax of Yahweh’s work and, in a profound sense, something never heard before.”<sup>19</sup>

#### Isaiah 65 and 66: a New Heaven and a New Earth

See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy.  
(Isaiah 65:17-18)

As the new heavens and the new earth that I make will endure before me," declares the LORD, "so will your name and descendants endure. (Isaiah 66:22).

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<sup>17</sup> Anderson, 127.

<sup>18</sup> Anderson, 167.

<sup>19</sup> Ibid.,129.

The classic expression of cosmic new creation in the biblical tradition is found in the concluding chapters of the book of Isaiah. “The announcement of the new heavens and a new earth [in Isaiah 65-66] represents in the most comprehensive terms the work of salvation embracing both the faithful servants and their world.”<sup>20</sup>

In continuity with chapters 40-55, the new event of Isaiah 65:17 is contrasted with “the former things,” which “will no longer be remembered.” Yet whereas earlier chapters focused on the transformation of God’s people with creation playing a supportive role (e.g. 43:18), the situation in chapters 65 and 66 is reversed. Here, creation itself takes center stage, with God’s people and God’s city being swept up in the ovation of praise to the Creator (65:17, 18; cf. 43:5; 43:1, 15).

Summarizing the discussion thus far, the motif of new creation presented by Isaiah is both anthropological and cosmological in scope. It includes God’s people and God’s world. Addressing the needs of a community in exile, it speaks of a transformed people (40-55) in a transformed universe (65-66). Complementing Isaiah’s emphasis on renewed community, perhaps even undergirding it, were the visions of Jeremiah and Ezekiel.

#### Jeremiah: A New Covenant

“The days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the LORD. “This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will

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<sup>20</sup> D.M. Russell *The “New Heavens and New Earth”: Hope for the Creation in Jewish Apocalyptic and the New Testament*. SBAL 1. (Philadelphia, Pennsylvania: Visionary Press, 1996), 75.



they teach their neighbors, or say to one another, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.”  
(Jeremiah 31:31-34)

Jeremiah’s promise of a new covenant is certainly one of the more memorable prophecies of the Old Testament as far as Christian readers are concerned, and has the distinction of being the lengthiest Old Testament citation in the New Testament (Hebrews 8:8-12; cf. Luke 22:30; 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 9:15; 12:24). Its significance in Jeremiah can hardly be overestimated; it provides the solution to the grim dilemma so prominent in the preaching of the prophet himself.<sup>21</sup> The newness of the new covenant announced by Jeremiah lies in its inwardness, being written on the heart rather than on tablets of stone.<sup>22</sup> As Bright observes, “No Prophet stresses more strongly than he the native corruption of the heart . . . or more earnestly insisted upon the need of an inward cleansing, a radical inner change.”<sup>23</sup> It is only reasonable that Jeremiah’s perception of the plight decisively informed his presentation of the solution.

### Israel’s Wicked Heart

“Judah’s sin,” proclaimed Jeremiah, “is engraved with an iron tool, inscribed with a flint point on the tablets of their hearts” (17:1); this verse can serve as the thesis statement of Jeremiah’s theology of the heart. According to the prophet, “the heart is deceitful above all things, beyond cure” (17:9), and in desperate need of “circumcision” (4:4) and “cleansing” (4:6). Jeremiah’s favorite description of his people’s heart

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<sup>21</sup> See John Bright *Jeremiah: A New Translation with Introduction and Commentary* AB 21. (New York: Doubleday, 1965) and Peter Craggie, Kelley Page and Joel F. Drinkard, *Jeremiah 1-25*, WBC 26. (Dallas, Texas: Word, 1991).

<sup>22</sup> J.A. Thompson *The Book of Jeremiah* NICOT (Grand Rapids, Michigan: Eerdmans, 1980), 581.

<sup>23</sup> Bright, lxx.

condition is “stubbornness of [an evil] heart”(3:17; 7:24; 9:13; 11:8; 13:10; 16:12; 23:17), and it is this inner disposition which, according to Jeremiah, rendered Israel incapable of obedience: “But they will reply ‘It is no use . . . each of us will follow the stubbornness of his evil heart” (18:12). In Jeremiah’s eyes, Israel was like “a wild vine” (2:21), “a ruined garment” (13:1-9), “dross-ridden silver” which could not be refined (6:28-30; cf. 2:22). Jeremiah’s conviction was that sin was no longer a matter of periodic disobedience, but of intrinsic nature: “Can the Ethiopian change his skin, or the leopard its spots? Neither can you do good who are accustomed to doing evil” (13:23; cf. 4:22; 8:22; 5:1-5). The mountain springs run their course (18:14), the oceans know their boundaries (5:22-23), the birds of the air observe their time of migration (8:7a), “but my people do not know the requirements of the Lord” (8:7b), says the prophet. Jeremiah’s accusation is that, unlike the rest of the created order, Israel’s fundamental instincts were contrary to God’s intention, and in view of these texts, Potter reasons that “the New Covenant written on the heart seems the answer to this problem of human nature.”<sup>24</sup>

### Israel’s “Organized Hypocrisy”

Closely related to Jeremiah’s analysis of Israel’s “heart” was his strident condemnation of the religious activity of his people, issuing, as he saw it, from insincere motives: “ ‘Judah did not return to me with all her heart, but only in pretense,’ declares the Lord” (3:10). Jeremiah’s infamous Temple sermons (7:1-29; 26:2-24) consisted of a scornful derision of the worshippers at the Temple as they proclaimed, “This is the Temple of the Lord!” to which Jeremiah called back, “You are trusting in deceptive

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<sup>24</sup> H.D. Potter “The New Covenant in Jeremiah 31:31-34.” *Vetus Testamentum* 33, 1986: 347-57.

words that are worthless!” (7:8). Jeremiah’s insistence on the priority of the internal over the external permeates his proclamation.

In those days . . . people will no longer say, ‘The ark of the covenant of the LORD.’ It will never enter their minds or be remembered; it will not be missed, nor will another one be made. (Jeremiah 3:16)

What do I care about incense from Sheba or sweet calamus from a distant land? Your burnt offerings are not acceptable; your sacrifices do not please me.” (6:20)

This is what the LORD Almighty, the God of Israel, says: Go ahead, add your burnt offerings to your other sacrifices and eat the meat yourselves! For when I brought your ancestors out of Egypt and spoke to them, I did not just give them commands about burnt offerings and sacrifices, but I gave them this command: Obey me, and I will be your God and you will be my people. (7:21-23; cf. 11:15)

Jeremiah goes so far as to declare the circumcision itself irrelevant (9:25-26), which is further evidence of his conviction that “external practice is no substitute for internal obedience.”<sup>25</sup> Connecting this important theme with Jeremiah’s announcement of a new covenant, Southwell remarks, “this last idea is a favorite of Jeremiah, for whom true religion consists not in external and ritual observance of law or cult, but in personal and intimate knowledge of God.”<sup>26</sup>

### The Plight and the Solution

John Bright candidly admits, “One who reads the book of Jeremiah . . . and ponders his message, is likely to come away depressed,”<sup>27</sup> and against this backdrop, Jeremiah’s new covenant is all the more significant. Jeremiah foresees a time when, apart from any human initiative, God’s will would be implemented in the heart, thus enabling obedience:

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<sup>25</sup> Thompson, 97.

<sup>26</sup> Peter Southwell, *Prophecy* (London: Hodder & Stoghton, 1982), 83.

<sup>27</sup> Bright, lxi.

If God's will ceases to confront and judge men from outside themselves, if God puts his will directly into their hearts, then, properly speaking, the rendering of obedience is completely done away with, for the problem of obedience only arises when man's will is confronted by an alien will . . . What is here outlined is the picture of a new man, a man who is able to obey perfectly because of the miraculous change in his nature.<sup>28</sup>

In keeping with von Rad's appraisal, and in stark contrast to Jeremiah's description of the plight, the language that surfaces in connection with Jeremiah 31:31-34 (the solution) typically involves phrases like "an anthropological restructuring—a renewal of man himself,"<sup>29</sup> "spiritual metamorphosis,"<sup>30</sup> "a complete transformation,"<sup>31</sup> "a new humanity,"<sup>32</sup> and so on.

But Jeremiah was not alone among his contemporaries in proclaiming that God would one day re-create his people from the inside out. Ezekiel had a similar expectation, corroborating and extending the analysis of his counterpart in Jerusalem.

#### Ezekiel: A New Heart and a New Spirit

I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. <sup>20</sup> Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God. (Ezekiel 11:19-20; cf. 18:31)

I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. <sup>27</sup> And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. (36:26-27)

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<sup>28</sup> Gerhard von Rad *Old Testament Theology*. Vol. II. (Edinburgh and London: Oliver & Boyd, 1965), 213-14.

<sup>29</sup> Klaus Koch *The Prophets* Vol. II (London: SCM Press, 1980), 66.

<sup>30</sup> M. Weinfield "Jeremiah and the Spiritual Metamorphosis of Israel" *Journal for the Study of the Old Testament* 1976, 88:17-56.

<sup>31</sup> Abraham Heschel. *The Prophets* (New York: Harper & Row, 1962), 129.

<sup>32</sup> Donald Gowan. *Eschatology in the Old Testament* (Philadelphia, Pennsylvania: Fortress, 1986), 81.

Like Jeremiah, the prophet Ezekiel looked forward to the day when Israel would receive “new life from a new creative act of God,”<sup>33</sup> and his description of this event is remarkably similar to that of Jeremiah. Both prophets spoke of a future inner renewal in which God would take the initiative and accomplish through his people what they had failed to do themselves: “I will put my Spirit in you and *move you to follow decrees*” (36:27). Moreover, both prophets make the heart the focal point of this coming renewal, and Ezekiel’s “new heart/spirit” is commonly equated with Jeremiah’s “new covenant.”<sup>34</sup> This equation is strengthened by the fact that Ezekiel also promises a new “everlasting covenant” (16:30; 37:26; cf. 34:25). Given their similar descriptions of the solution, it should come as no surprise that these prophets also shared a common view of Israel’s plight.

### Israel’s Adulterous Heart

Then in the nations where they have been carried captive, those who escape will remember me—how I have been grieved by their adulterous hearts, which have turned away from me, and by their eyes, which have lusted after their idols. They will loathe themselves for the evil they have done and for all their detestable practices. (Ezekiel 6:9)

The “adultery” of Israel, according to Ezekiel, was her idolatry, and this prophet depicts in unseemly and lurid detail the entire history of his people as one continuous act of unbridled promiscuity. The historical surveys of chapters 16, 20, and 23 would cause most to blush, and are intended to show “the radical corruption of the nation.”<sup>35</sup> But Ezekiel is not content to condemn only Israel’s high places and city shrines (16:2-26).

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<sup>33</sup> Werner Schmidt. *Introduction to the Old Testament*. (London: SCM Press, 1979), 255. Schmidt’s description of Ezekiel’s “new heart/spirit” texts is helpful.

<sup>v</sup> von Rad, 235 and Koch, 111 both make this connection.

<sup>35</sup> Walther Zimmerli *Ezekiel* 2 vols. (Philadelphia, Pennsylvania: Fortress, 1979), 58.

Rather, he fastens his attention on the heart as the seat of idolatry, refusing to ignore the “idols in their hearts” (14:3).

But as for those whose hearts are devoted to their vile images and detestable idols, I will bring down on their own heads what they have done, declares the Sovereign LORD. (Ezekiel 11:21)

Son of man, these men have set up idols in their hearts and put wicked stumbling blocks before their faces. (14:3; cf. 14:4)

When any of the Israelites or any foreigner residing in Israel separate themselves from me and set up idols in their hearts . . . I the LORD will answer them myself. (14:7)

For their hearts are devoted to their idols. (20:16)

This studied repetition underscores Ezekiel’s conviction regarding Israel’s inner disposition toward idolatry, and allows the prophet to point his finger at the center of the human person, the heart. Not unlike Jeremiah’s condemnation of Israel’s fundamental instincts, Ezekiel offers a genealogical basis for the errancy of his people

This is what the Sovereign LORD says to Jerusalem: Your ancestry and birth were in the land of the Canaanites; your father was an Amorite and your mother a Hittite. (16:3)

### Israel’s Hardened Heart

Ezekiel’s most persistent charge against his people is that they are a “rebellious house,” a phrase that occurs some thirteen times in the book of Ezekiel, along with many similar expressions:

Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me; they and their ancestors have been in revolt against me to this very day. (Ezekiel 2:3)

Son of man, you are living among a rebellious people. They have eyes to see but do not see and ears to hear but do not hear, for they are a rebellious people. (12:3)

Say to this rebellious house, ‘Do you not know what these things mean?’  
(17:12)

Israel’s rebelliousness is twice linked to a “hardened” (2:4) or “calcified” (3:7)

heart, which is the reason Yahweh is determined to make Ezekiel equally inflexible:

But I will make you as unyielding and hardened as they are. I will make your forehead like the hardest stone, harder than flint. Do not be afraid of them or terrified by them, though they are a rebellious house. (Ezekiel 3:8-9)

This also explains why a heart transplant was the only remedy available: “I will remove from you your heart of stone and give you a heart of flesh” (11:19; 36:26).

According to Schoefield, “the disease of the nation is so malignant . . . drastic surgery is needed.”<sup>36</sup>

### The Plight and the Solution

Much more could be said of Ezekiel’s scathing denunciation of his people, but in view of his ideological kinship with Jeremiah, and his similar appraisal of Israel’s plight it should come as no surprise that his evaluation of Israel’s condition is summarized in language comparable to what was seen above: “a degenerated reason is therefore a theme that permeates Ezekiel’s anthropology,”<sup>37</sup> “the radical wrongness . . . of human nature”<sup>38</sup> “Israel’s deep-seated inability to obey.”<sup>39</sup> Given that Ezekiel 36:26-27 and Jeremiah 31:31-34 are regarded by many as parallel passages, Ezekiel’s presentation of the

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<sup>36</sup> J. N. Schoefield *Law, Prophets, and Writings: The Religion of the Books of the Old Testament* (London: SPCK, 1969), 205.

<sup>37</sup> Koch, 111.

<sup>38</sup> Gowan, 69.

<sup>39</sup> von Rad, 229.

solution likewise evokes similar language: “transformed humanity,”<sup>40</sup> “new being”<sup>41</sup> “renewal,”<sup>42</sup> and “re-creation.”<sup>43</sup> Ezekiel 36 depicts God’s future work in the hearts of his people as a kind of “new creation” which, arguably, is an adequate summary of the message of these passages.

### Summary

The preceding analysis offered only an overview of the motif of new creation in the later prophets. This brief survey was sufficient to demonstrate three distinct patterns of thought, each of which could be adequately summarized with the maxim “new creation.”

Employing the phrase “former things/new things” —a maxim with fairly wide field of reference—Isaiah 40-55 depicts Israel’s impending release from captivity as a second exodus, “a new creative redemption.”<sup>44</sup> This imagery is embedded in a context that suggestively unites “creation” terminology with “redemption” terminology, and the implications of this alliance are underlined by Watts:

The vision relates these salvation-words to strong creator-words . . . to shape a theological pattern that has dominated biblical thought on salvation from that time on, even when it came to involve spiritual and individual issues widely separated and only metaphorically similar to the need for physical group rescue and restoration evidenced in the Exodus and Exile.<sup>45</sup>

In the final chapters of the book of Isaiah, the vision expands to include heaven and earth. God’s people are promised not simply “a land flowing with milk and honey,”

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<sup>40</sup> Koch, 108 and Gowan 59-96.

<sup>41</sup> Zimmerli, 263.

<sup>42</sup> Schmidt, 255.

<sup>43</sup> von Rad, 235.

<sup>44</sup> C. Hassell Bullock *Introduction to Old Testament Prophetic Books* (Chicago, Illinois: Moody, 1986), 143.

<sup>45</sup> John D. W. Watts *Isaiah 1-33* WBC 24 (Waco, Texas: Word, 1987), 106.



but a world that is in tune with the purpose of its maker. The book of Isaiah contains two different—but not unrelated—expressions of the motif of new creation, and to these should be added the perspective of Jeremiah and Ezekiel.

With respect to their new-creation motif, Jeremiah and Ezekiel can be treated together, and their presentation of this theme is as different from that in the book of Isaiah as was the situation these prophets addressed. Citing von Rad again:

For these prophets the hardest problem lies in the realm of anthropology—how can this “rebellious house,” these men “of hard forehead and a stubborn heart” (Ezekiel 2:3-4), who are as little able to change themselves as an Ethiopian can change the colour of his skin (Jeremiah 13:23)—how can these people be Yahweh’s people?<sup>46</sup>

Responding to this situation, Jeremiah and Ezekiel looked forward to the day when God would re-create his people from the inside out. In proclaiming a new (interior) covenant, a new heart, and a new Spirit, these prophets effectively planted the flag of hope in the rebel outpost of Jerusalem, insisting that Israel’s real problem was not the enemy camped outside the walls, but the enemy entrenched within. The prophetic answer for the true enemy was the hope of the promised person and *presence* of the Spirit as well as his *power* available to all who would follow the Messiah.

### **Jesus: The Spirit and the Promise of God**

The relationship between Jesus and the Spirit establishes the theological foundation for the Spirit’s ministry and is absolutely crucial for a proper view of the work of the Spirit. Two aspects of the Spirit’s relation to Christ need to be distinguished.

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<sup>46</sup> von Rad, 269.

### The Spirit Received by Christ

The reception of the Spirit by Christ is seen clearly at His baptism, where the “Holy Spirit descended on him in bodily form like a dove” (Luke 3:22). The Spirit’s role began with Jesus’ conception and birth (Luke 1:35) and continued in His ministry (Matthew 4:1; 12:28). While this in no way diminishes Jesus’ deity, those who share humanity with Him see here some indication of that dependence on the Spirit in terms of which they are called to obey and serve God.<sup>47</sup>

### The Spirit Given by Christ

The outpouring of the Spirit is announced in the preaching of John the Baptist. He baptizes with water, he says, but the Coming One will baptize with the Holy Spirit (Mark 1:7f). The Gospels present Jesus as the Coming One who Himself is ‘anointed’ with the Spirit in order to fulfill His appointed ministry (Luke 4:18; cf. Acts 10:38). And when Jesus sends John’s messengers to their imprisoned teacher to report all they have seen and heard while in Jesus’ company, He intends John to understand by what they tell him; He is indeed the one on whom, in the words of Isaiah 61:1, the Spirit of God has come to enable Him to accomplish the work which John had predicted for the Coming One (Luke 7:22). The outpouring of the Spirit and the coming of the kingdom of God are two different ways of viewing the ministry of Jesus;<sup>48</sup> both are manifested in partial measure before His death, but only after his death—his being ‘glorified,’ in Johannine terminology—will the kingdom come with power and the Spirit be poured out in fullness (Mark 9:1; John 7:39). In the fourth Gospel, Jesus, in His farewell discourse to the

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<sup>47</sup> For a full treatment of the work of the Holy Spirit in the life of Christ see, Gerald Hawthorne, *The Presence and the Power: The Significance of the Holy Spirit in the Life and Ministry of Jesus*. (Dallas, Texas: Word, 1991),

<sup>48</sup> J.E. Yates, *The Spirit and the Kingdom* (London, 1963).

disciples, promises to send the Spirit as their advocate or friend at court (Greek, *parakletos*) on whose help they can always rely (John 14:16, 26; 15:26; 16:7); in the Synoptic record this function of the Spirit is implied in the promise that when, in days to come, they are brought to trial and required to make their defense, they need not anxiously think out in advance what they are to say—‘for it is not you who speak, but the Holy Spirit’ (Mark 13:11; cf. Mathew 10:20).

In the Acts of the Apostles, the fullness of Jesus’ impartation of the Spirit takes place after He has passed through suffering and death to exaltation and the right hand of God, in response to the invitation of Psalm 110:1, “The LORD says to my lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’” The impartation takes place at the festival of Pentecost, seven weeks after the Passover that witnessed His death. In the events of the first Christian Pentecost recorded in Acts 2, God, who once spoke at Sinai, now spoke again to the nations and confirmed His covenant to pour out His Spirit on all flesh. The putting of God’s Spirit within men was a sign of the new covenant, as a comparison of Jeremiah 31:31ff with Ezekiel 11:9f and 36:25ff makes plain; in view of Jesus’ promise it was also a token that He had now been enthroned by God as Lord and Messiah, the effective Baptizer with the Spirit. The call, therefore came to the whole house of Israel to repent, to accept baptism in the name of Jesus, and thus receive not only the forgiveness of their sins but also the gift of the Spirit.

#### Luke-Acts: The Spirit as the Power of God

The story of new creation continues as the formation and mission of the first church begins with a second account of Christ’s ascension (Acts 1:6-11; cf. Luke 24:50-53). The disciples ask the risen Christ if now He will “restore the kingdom of Israel.” In

effect He says, “No, and it will be a much wider kingdom than you can imagine.” He promises the group of believers the power of the Spirit and commissions them to be His witnesses “in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (1:6-8). The geographical range of Christ’s commissioning leads to an interesting theme of the new creation: travel along the way.<sup>49</sup> The Acts story is packed with travels and the reader is confronted with an adventuresome journey filled with surprises as the new creation unfolds.

### Surprises on the Way

The earliest church was caught off guard by what it learned about the new creation and its propensity for reversals. The discussion that follows makes no pretense to treat the whole of the travels in Acts. It will sample three of the surprising reversals in the story of the earliest church as they encounter the power of the Spirit in the new creation.

### The Powerless are Powerful

The first surprise for the earliest Christians is the fulfillment of Jesus’ promise of the Spirit. The concept of the Spirit is rich in both the Lukan writings, but above all the author makes it clear that God’s spirit empowers the church. At the end of the gospel (Luke 24:49) and the beginnings of Acts (1:8), the risen Christ promises his followers “power” (*dynamis*). The gift of the Spirit is associated with power (Acts 10:38) and is frequently used to characterize the church and its witness (4:8, 33 and 6:8). It is the

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<sup>49</sup> See David P. Moessner, *Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative* (Minneapolis, Minnesota: Fortress Press, 1989; reissued Valley Forge, Pennsylvania: Trinity Press International, 1998). Moessner contends that Luke’s main purpose in both the travel section of the gospel and the whole of Acts is to show that God’s promise to Israel is fulfilled in Christ and the Christian movement (see, e.g., p. 325).

church's power that most often excites questions, controversy, or awe (e.g., 3:12; 4:7; 8:19). Most frequently evidence of the Spirit's presence marks new believers (2:38; 4:31; 8:14-17; 9:17; 15:7-9; 19:1-7). God certainly does more for the church through the Spirit than empower it (e.g., guidance—8:29 and 13:2), but for Luke the spirit's presence results in enablement.

The Pentecost story in 2:1-42 exemplifies the power that comes with the Spirit. After Jesus' departure, his band of followers remains together and take care of business (1:12-26). But without their leader they are at best an embryonic community unsure of its purpose and future. The dramatic story of the outpouring of the Spirit changes all that. Luke suggests that the Spirit enables communication among the Jews gathered in Jerusalem from all over the Greco-Roman world. Equally important is that in the wake of "tongues of fire" Peter makes the church's first public witness (2:14-40) and with remarkable results (2:41-42). It is surprising, too, that this empowering gift is similar to Jesus' own experience in his baptism (Luke 3:21-22). Like their Lord, the disciples are filled with the Holy Spirit (Luke 4:1 and 18). An otherwise powerless little band of believers finds new strength and courage for its mission through the Spirit. The power Jesus had given to some (Luke 9:1-6; 10:1-20) now showers down on the whole church.

### The Needy are Blessed

Through the power of the Spirit's presence the earliest church acted in ways that Acts calls "signs" (4:16). The expression "signs and wonders"—or variations on it—is sprinkled through the first half of Luke's story (Acts 2:22, 43; 4:30; 5:12; 6:8; 7:36; 8:13; 15:12). Among other wondrous acts, healings are sometimes called signs (4:22).

Like Jesus, the church attends to the needy through healing. For example, the

story is still in its first phase when Peter and John encounter a man lame from birth. They heal him, and the crowd is filled with “wonder and amazement” (3:1-10). The story is conspicuous in the way it parallels Jesus’ own healings (cf. Luke 5:17-26). Even as Jesus raised those taken to be dead (Luke 7:11-17), the earliest Christians in Acts are empowered to do the same (Acts 9:36-42; 20:7-12).<sup>50</sup>

The needy are proved blessed through the church’s ministry to all kinds of human afflictions, and narrator sometimes offers summaries of such ministry (5:16; 8:7; 19:11-12). In their command over unclean spirits the first Christians demonstrate the same authorization seen in the gospel of Luke (Luke 10). In Philippi a slave owner exploits for his own profit a girl possessed by a demon; but Paul orders the demon out of her, and she is freed (Acts 16:16-18). The rather odd story in 19:13-20 suggests Jesus’ own authority present in Paul and the others.

The Christian community in Acts cared for the needy within its own ranks as well as those outside the church. The narrator tells of how, in the church, “no one claimed private ownership of any possession, but everything they owned was held in common” (4:32). But with the story of Ananias and Sapphira the author is honest enough to describe how such a system broke down as a result of human sinfulness (5:1-11). When the widows of the “Hellenists” within the community were neglected, the community selected servants assigned to correct the neglect (6:1-4).<sup>51</sup> Luke here suggests how the community organized itself to serve those in need.

In the Acts story of the early church, the Christian community discovers and

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<sup>50</sup> Moessner proposes that like Jesus, the earliest Christians shared four “Features of the Prophet’s Vocation.” Both were called and sent in mission, proclaimed the “Word of the Lord,” did mighty works that demonstrated prophetic authority, and received extraordinary perceptions. Moessner, 51-55.

<sup>51</sup> See, Luke Timothy Johnson, *The Literary Function of Possessions in Luke-Acts* (Missoula, Montana: Scholars Press, 1977).

continues to enact God's radical reversal of the human condition. As integral as that reversal is to the gospel's portrait of Jesus' ministry, the turnabout of the needy is equally central to the life of the church chronicled in Acts. Trained as they were on the way with Jesus to attend to the needy, the leaders of the first church received power to transform the lives of the afflicted.

Something more startling must be mentioned about these first two surprises of the new creation in action—the powerless are powerful and the needy are blessed. Like its Christ, the church receives empowerment for ministry through the Spirit. Then the earliest Christians continued many of the same features of Jesus' ministry, most notably the reversal of the plight of the needy. Christ's ministry continues in the church's ministry!<sup>52</sup> The impact of that surprising turn of events still reverberates in the church today. How surprising it is that God entrusts to his followers a portion of Christ's ministry. When God's people have the courage and the trust to follow God's leadership through the Spirit, they may be surprised by the church's power to alter the conditions of the needy.<sup>53</sup>

### The Unfaithful as Faithful

Certainly the most prominent reversal of the church's self-understanding in Acts comes with the inclusion of Gentiles into the community. Again their experience is based on what they learned on the way with Jesus, that faith arises where one might least

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<sup>52</sup> This leads to the question, is that part of hat Paul meant by claiming the church is the body of Christ—1 Corinthians 12:12-27 and Romans 12:4-5?

<sup>53</sup> Such an idea of the replication of Jesus' ministry in that of the earliest church is further suggested by Stephen's death in Acts 7. One parallel between Stephens' death and Jesus' is this: Stephen's prayers in Acts 7:59-60 compared with Jesus' prayers in Luke 23:34 and 46. Tannehill suggests the parallels show Stephen's faithfulness in following Jesus and how his martyrdom witnesses to Jesus' own death. Robert Tannehill, *The Narrative Unity of Luke Acts: A Literary Introduction*, vol. 2, *The Acts of the Apostles* (Minneapolis, Minnesota: Fortress Press, 1990), 99. Johnson adds that Stephen's death demonstrates the prophetic power added in the Spirit. Johnson, 143.

expect it. But in this case the church's journeys with the Spirit lead them even farther than the disciples had gone with Jesus.

In Luke's gospel, Jesus' ministry is restricted to Galilee and Judea. The third evangelist narrates Jesus' unsuccessful effort to enter a Samaritan village (Luke 9:52-53), reports His encounters with both Samaritans and Gentiles on Jewish soil (Luke 7:1-10; 17:11-19), and recounts His parables in which non-Jewish characters emerge as heroes (Luke 10:25-37). His ministry, however, never takes Him beyond the regions of Galilee and Judea.<sup>54</sup> Luke reserves for the church's mission the passage of the gospel message beyond Jewish territory (Acts 1:8). For that reason the church on the way of the new creation with the Spirit goes into uncharted waters. The church in Acts operates initially on the assumption that Christian faith is a form of Jewish religion, that Christianity is a sect group within Judaism. But the unmapped way leads the church to a startling and controversial discovery: Gentiles are capable of faith.

The earliest church moves in stages toward that decisive discovery. First, Jews who live beyond the borders of Palestine are among those who witness the outpouring of the Spirit and become believers in Christ (Acts 2). Some of them are doubtless Gentiles who have been converted to Judaism. Then the good news is preached in Samaria with remarkable success (8:5-8). The once despised ethnic half-breeds, whose religion is regarded as heresy, are incorporated into the Christian community. The church discovers

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<sup>54</sup> Scholars have drawn attention to the fact that Luke studiously omits the accounts in Mark of Jesus' journeys beyond Galilee or narrates those stories in unnamed or different locales (Mark 6:45; 7:24, 31). See Joseph A. Fitzmyer *The Gospel According to Luke I-IX: A New Translation with Introduction and Commentary* The Anchor Bible, William Foxwell Albright and David Noel Freedman, general eds., vol. 28 (Garden City, New Jersey: Doubleday and Company, 1981), 166. Matthew reports that Jesus orders the not to go to Gentiles or Samaritans but only "to the lost sheep of Israel" (Matt 10:5-6). The Gospel of John, however, reports a ministry of Jesus in Samaria (John 4:1-42). For uncertain and different reasons the four gospels vary in their understandings of the geographical reaches of Jesus' work.



Jesus' declarations that Samaritans are capable of faith (Luke 17:11-19) and righteousness (Luke 10:30-37).

Philip's encounter with the Ethiopian eunuch on the road to Gaza (8:26-39) brings a still more startling discovery. Deuteronomy 23:1 explicitly excludes eunuchs from "the assembly of the Lord." Now one of the ostracized demonstrates a willingness to believe and is baptized. Furthermore, Ethiopians are regarded as a people far removed in a mysterious land.<sup>55</sup> Philip boldly goes beyond the sanctions of Judaism and Palestinian culture to enable faith in one thought to be incapable and unworthy of belief. The story of the eunuch's baptism anticipates the new creation's movement to the ends of the earth but hints at other matters as well. Technically, the eunuch is the first Gentile received into the church, but he is also one whose sexuality has banished him from those who might be among God's people. His baptism is a significant step in the church's mission. The next step toward new creation, however, is more complicated.

The Ethiopian eunuch may have been the first Gentile to be baptized, but Peter's provocative vision reported in 10:9-16 launches the church toward the discovery that Gentiles in general are capable of faith. He is at a loss to know what the vision means. A sheet filled with all kinds of unclean creatures is accompanied by a voice inviting him to kill and eat them. Like the good Jew he is, Peter refuses, but the voice persists in ordering him to eat the unclean food: "What God has made clean, you must not call profane!" (10:15). In the meantime, an angel visits Cornelius, a Caesarean centurion, asking that he summon Peter to his home (10:1-8). Cornelius's willingness to believe the Christian message clarifies Peter's vision for him. Peter summarizes his discovery in a

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<sup>55</sup> On this story see Beverly Roberts Gaventa, "Ethiopian Eunuch," *The Anchor Bible Dictionary*, vol. 2, 667.

speech at the centurion's house: "God shows no partiality" (10:34). When the Gentiles gathered in Cornelius's home receive the gift of the Spirit as a result of Peter's words, the Jewish Christians with Peter are "astounded," and the first explicitly Gentile Christians are baptized (10:44-48). The church beholds the impartiality of God's race in the new creation through Christ.

Peter reports his experience to the church in Jerusalem, but meets opposition from those who are called "the circumcision believers (party)" in Acts (11:2). Nonetheless, the fact that the Spirit was ahead of the church and moving among the Gentiles forces them to admit, "Then God has given even to the Gentiles the repentance that leads to life" (11:18).

Still, the church is reluctant to change its perspective, much like the church of the twenty-first century. Some go about preaching to the Gentiles (11:19-24; 13:44-47), but the issue is not yet settled. Others persist in the conviction that Gentiles must first become Jews before they can embrace the Christian message. The group (sometimes called "the sect of the Pharisees," 15:5) eventually comes into conflict with Paul and Barnabas (15:1-2). So the church gathers in Jerusalem to resolve this controversy. Luke reports that Paul's testimony of the Spirit coming to the Gentiles prevails, and James issues the council's conclusion. Gentile Christians should not be burdened with the whole of the Jewish law, "but we should write to them to abstain only from the things polluted by idols and from fornication and from whatever has been strangled and from blood" (15:20).

With the decision of the Jerusalem council, the church finally embraces the discovery of the faithfulness of the unfaithful. However, it should be noted that Paul

informs his readers it was not that easy. In Galatians 2 he seems to recount the same gathering in Jerusalem (though this is debated) and the agreement that James, Peter and John would work among the Jews and he and Barnabas among the Gentiles. (Note, however, the one qualification to the acceptance of Gentile believers Paul cites in 2:10). “The circumcision faction” continues to resist change, and even Peter at one point refuses to continue to eat with Gentile Christians (Galatians 2:1-14). Paul may be a bit more honest than Luke in portraying the church’s resistance to this radical change brought about by the new creation. By doing so, he helps the readers see more clearly the parallel between the early church’s struggle with this issue and today’s church’s quarrels over change in their ministry.

The Lukan description of the discovery that Gentiles were objects of God’s care and the Spirit’s work involves still further surprises. Several time Paul is reported to have engaged the cultures where his travels took him. As a Jew born and raised amid Gentiles, he was better equipped than Peter and some of the other first followers to do so. What is of interest is that Paul was not always successful when he entered into dialogue with those various cultures (see 19:8 and 9). At the Areopagus in Athens Paul speaks the language of the culture, but his listeners stumble over his appeal to the resurrection of the dead. The results of his efforts are at best limited (1:16-34). The Spirit leads the church to the Gentiles, but that does not always mean the gospel message evokes a believing response among them.

The discussion has chronicled the story of the church’s re-visioning of its mission to include Gentiles because it clearly represents the realities of the new creation of God’s Spirit. First, this reformation in the church’s self-understanding is arguably the most

important change in the Acts account. In effect it transformed the church from a Jewish sect into a universal movement, without which most would not be Christian today.

Second, this story suggests that the church's life continues to move through progressive discoveries that stretch it even farther than the followers of Jesus were led. Finally, the story of the early church's redirection toward the Gentiles demonstrates the dynamics of resistance to change. Those dynamics differ little from the ones experienced by the contemporary church.

In Acts the first church is surprised in the movement of the new creation in at least three ways: the powerless are powerful; the needy are blessed; and the unfaithful are faithful. There is much more in the Acts story than what is presented here under these three enigmatic reversals. Still, they afford the reader a peek into the dynamics of the community's journey in the new creation under the leadership of the Spirit.

The conclusion of the story offers its own unique shock. As Jesus promised, the Spirit empowered the church and the gospel was carried to the ends of the earth (i.e., Rome). Yet the one who brought it there was a prisoner in chains. The route to the destination was not what had been expected. In the gospel story, the disciples follow Jesus to Jerusalem, but there they learn the destination was actually a cross and an empty tomb. In Acts the church follows the Spirit to the ends of the world in Paul, but little did they anticipate that the gospel would first be preached there by one arrested and imprisoned much like their Lord.

The Acts story never really ends. The readers are left with Paul under house arrest, awaiting his hearing with Caesar. Even there and under those conditions he “welcomed all who came to him, proclaiming the kingdom of God and teaching about the

Lord Jesus Christ with all boldness and without hindrance” (28:30-31). The journey is not done, even though Paul has reached the church’s destination at “the ends of the earth” (1:8). The Spirit entices the church still farther, and the journey continues. One dare not assume that the surprises of following the Spirit into the new creation are exhausted with the conclusion of the Acts story. With the continuation of the story, the surprises continue.

It is important to make one more note before concluding the survey on the power of the Spirit as revealed in Luke and Acts. The gospel narrative ends with Jesus’ command to His followers to stay put: “Stay here in the city until you have been clothed with power from on high” (Luke 24:49b). They will eventually be led by the Spirit out of Jerusalem, just as Jesus had led them in to that city. When to travel and when to stay put? The interim between traveling with Jesus and traveling with the Spirit makes an important point. Christians travel with God present. In the gospel story God in Christ is the disciples’ traveling companion. In Acts, God moves with the church through the Spirit. The church is not alone on the way through the new creation, and when the divine presence is absent (between Jesus’ ascension and the outpouring of the Spirit) the community stays put!

The church would do well today to heed that provocative suggestion. The church changes as it is able to discern the Spirit ahead of it. Without such discernment, she is liable to the whims and fancies of her own desires and stubbornness. Her divine traveling companion provides her the direction of her route. The church today is still dependent on the capacity to perceive Gods’ presence on the road ahead. Like the early church, those in the church today need one another in community to make out the elusive Spirit they

follow. When it appeared that the unfaithful Gentiles were capable of belief, the church gathered to discuss the matter. Through dialogue with one another, respectful listening to ones' Christian sisters and brothers, and appreciative sensitivities to others, the Spirit continues to be the presence of God leading the church through change after change.

### **Paul: The Spirit as the Renewed Presence of God**

At the heart of things Pauline is the understanding of the outpoured Spirit as the coming of “the promised Holy Spirit” (Ephesians 1:13; Galatians 3:14). While this promise especially included the renewal of the prophetic word,<sup>56</sup> for Paul it also meant the arrival of the new covenant, anticipated by the promised “circumcision of the heart” in Deuteronomy 30:6 and prophesied explicitly in Jeremiah 31:31-34: “I will make a new covenant . . . and I will write it on their hearts.” This prophecy, as seen earlier, was picked up by Ezekiel, who expressly linked it to the Spirit, whom God was going to “put in you” (Ezekiel 36:26-27; 37:14). Above everything else, as fulfillment of the new covenant<sup>57</sup> the Spirit marked the return of the lost presence of God.

Here, then, is one of the more significant areas where the Spirit represents both continuity and discontinuity between the old and new covenants. The community is to be found in the promised renewal of God's presence with His people; the discontinuity lies in the radically new way God has revisited them—indwelling them individually and we as corporately by His Spirit.

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<sup>56</sup> As prophesied by Joel (Joel 2:28-30). Paul viewed this as the primary way the Spirit is present in the gathered community; see 1 Thessalonians 5:19-22; 1 Corinthians 11:4-5; 12:1-14:40; Romans 12:6; 1 Timothy 4:14.

<sup>57</sup> See the discussion of 2 Cor. 3:4-6 and Rom 2:29 in Gordon Fee *God's Empowering Presence* (Peabody, Massachusetts: Hendrickson, 1994).

The centrality of the Spirit in Luke-Acts is well known. It seems that in the birth narratives Luke intends a comparison between the first and second creation. Jesus' conception by the power of the Spirit (1:35) would be consonant with a theology of new creation wherein God's Spirit, active in the first creation of life (Gen 1:2), was active again. Moreover, the birth of Jesus, unlike John, is totally God's work; a new creation. And the Spirit that comes upon Mary is closer to the Spirit/breath that hovered over the water of creation than the prophetic Spirit that fills the Baptist (1:15,44). In the birth itself, the manger and the angelic announcement to the shepherds evoke the creation's participation in God's saving work. This same creative Spirit comes in fullness at Jesus' baptism (3:21-22). From now on, all that Jesus says and does is Spirit-empowered (Luke 4:1, 14, 18; Acts 1:2). Luke in particular puts the stamp of the Spirit upon Jesus' mission with his programmatic inauguration at Nazareth (4:16-31). Based on texts in Isaiah (61:1-2; 58:6), this sermon outlines Jesus' Spirit-anointed activity of justice and liberation. The new creation has begun.

In Acts, the Spirit gifts the new community. The designation of the Spirit as the "promise of the Father" (Acts 1:4; cf. Luke 24:49) and the stress on divine power point to the new creation. While the community's kerygmatic task is to preach "repentance and forgiveness of sins" in Christ's name to all nations (Luke 24:47; Acts 2:38), this includes all God's "deeds of power" (Acts 2:11) accomplished through the Spirit. In addition, Pentecost emphasizes the universality of the Spirit's activity (2:5; Genesis 11). With the use of Joel 3:1-5 to interpret the outpouring, Luke underscores his conviction that the advent of the Spirit marks the end-time (2:17). Now God pours out the Spirit on "all

flesh”; observe the inclusive genders, generations, and social classes (2:17-18). Even the cosmos is affected (2:19-20). While Luke did not make a direct application to Pentecost, the Spirit’s coming does herald the day of judgment and the upheaval of the cosmos (Luke 21:11, 25-26; Rev 6:12).

From Moses to Jeremiah and Jesus to Paul, faithful pastor-leaders have consistently found themselves uttering or enacting the newness of God against the stable predictabilities and control efforts of those who resisted change. They were pioneers who daringly worked with the often-feared forces of change to help the people of God discover a new missional imagination and the practices to sustain it. To do so, they had to learn what it means to live on the edge—that is, in the midst of chaos.

Against all Modernist assumptions of prediction and control one reads the Bible as arguing that God will not be controlled. God frustrates all human willfulness, and wills new order to emerge out of chaos. The creation narratives and primeval history (note the Flood and Babel stories) witness to these truths, as do the stories of the Exodus and the Exile, as well as the crucifixion and resurrection of Jesus, and the new ordering of the Spirit who comes upon the chaos of Pentecost.

God is not absent from the chaos – He is in the chaos – hovering over the chaotic void. He is not in a hurry, nor disappointed, nor unsure of what to do. He is confident that His creation is worthy of being called “very good.”

Leighton Ford, referencing the writer George MacDonald, writes, “Christian leaders are people who are moved at God’s pace and in God’s time to God’s place, not



because they fancy themselves there, but because they are drawn.”<sup>58</sup> Because a pastoral leader’s witness is a witness to the kingdom, to God’s rule over all of human life and to the new creation, it is crucial for pastoral leaders to follow the Spirit’s leading into the chaos of their own lives and ministries and discover the freedom of living as a new creation.

The need is for pastors who lead their people from the front. “Who, like Jesus, can say with integrity, ‘Follow me.’”<sup>59</sup> This will only occur as pastors “return to the fundamentals of pastoral leadership, where persons are provided for with compassion, protected with vigilance and guided by trustworthy shepherds.”<sup>60</sup> The return to these fundamentals requires pastoral leaders take an inward journey and understand the implications of the realities of new creation in their own lives first. That is the intended focus of this project that is described in the next three chapters.

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<sup>58</sup> Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values & Empowering Change*. (Downers Grove, Illinois: InterVarsity Press, 1991), 37.

<sup>59</sup> Newbigin, 237

<sup>60</sup> Timothy S. Laniak “Shepherds in the City” *Contact*, Vol. 35 No.1 (Summer 2005), 33.

## CHAPTER 3

### LITERATURE REVIEW

#### **Introduction**

The purpose of this chapter is to review relevant literature related to the development of ministerial leadership. The chapter is presented in four sections: leadership and professional development (the two key components of the research), the relationship of mental models to the effectiveness of leaders, and a final section that presents some hypotheses and the framework upon which the project is based.

Following a brief examination of a few definitions of leadership, an overview of the evolution of leadership in the discourse of American society will be provided. The key concepts behind the popular leadership theories and models espoused by prominent writers are then referenced. Inclusive of this discussion is a review of those leadership qualities that are espoused by leading writers. Then some of the key theories that highlight aspects of leadership crucial for pastoral leaders today are explored. These theories of leadership provide the foundation for the project and are used to broaden pastoral conceptions of leadership.

While investigating the impact of mental models upon leadership, the “shadow side” of leadership is discussed to indicate the importance of leaders being willing to explore aspects of their leadership practice which may be limiting their effectiveness. This is followed by a brief overview of some of the recent trends in pastoral education, which illustrate the influence that pastoral education has on current practices of leadership. The overview highlights the need to re-orient pastors’ thinking about their

role before any changes in practice can occur. This section of the chapter argues that if pastors are going to be able to change their thinking about themselves as leaders, they must first become aware of other conceptions of leadership. They must also become aware of the shadow side of leadership so that they are able to identify shadows within themselves and be able to deal with them.

The second major section of the review focuses on professional development. It presents a constructivist account of the nature of knowledge and learning, and argues that experience-based learning is the most appropriate theory to inform the project since it takes into account the experiences of the learners. Schön's reflective practice informed the framework used to develop the project. It argues that reflective practice is the most effective way to improve leaders' practice. The third aspect to be explored briefly in this section of the chapter is the extent to which leadership can actually be taught and developed. It will be argued that it is possible to teach and develop leaders, therefore, an educational program for leadership development is a feasible endeavor. Fourthly, the effect that thinking has on practice is briefly explored. It is argued that before leadership practice can change, there has to be a change in leaders' thinking. Finally, a framework, which draws the various strands of the literature review together, is presented as the theoretical basis upon which the project was developed.

The main contribution of this chapter to the developing argument of this thesis is that any professional educational development program designed to improve leadership thinking and practice must incorporate components such as experience-based learning and reflective practice.

## Defining Leadership

The subject of leadership is prominent in all fields; business, education, health care, and public policy all produce a steady stream of literature on the topic. Few subjects in American society capture so much attention and are read with such unending interest. A quick search of the federally funded Educational Resources Information Center clearinghouse using the keyword *leadership* reveals nearly 36,000 documents on the topic.<sup>1</sup>

Kets de Vries observes, however, that not all the literature on leadership is helpful. “Papers, books, and articles claiming to delineate leadership proliferate, yet their conclusions can be confusing and even conflicting.”<sup>2</sup> Sorenson notes that Stogdill’s *Handbook of Leadership*, first published in 1974, listed 4,725 studies of leadership and 189 pages of references, yet Stogdill himself concluded that the endless accumulation of empirical data has not produced an integrated understanding of leadership.<sup>3</sup> Burns, in his landmark book, *Leadership* observed, “leadership is one of the most observed and least understood phenomenon on earth.”<sup>4</sup> Commenting on the subject of leadership, Northouse concludes that, “Despite the abundance of writing on the topic, leadership has presented a major challenge to practitioners and researchers interested in understanding the nature of leadership. It is a highly valued phenomenon that is very complex.”<sup>5</sup>

In his example of the incredible proliferation of literature on leadership, Kets

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<sup>1</sup> See <http://www.eric.ed.gov/ERICWebPortal/Home.portal> Accessed November 11, 2005.

<sup>2</sup> Manfred F.R. Kets de Vries *The Leadership Mystique: Leading Behavior in the Human Enterprise* (London, U.K: Financial Times/Prentice Hall, 2001), 212.

<sup>3</sup> Georgia Sorenson, ‘An intellectual history of leadership studies in the US’. Paper presented at the EIASM Workshop on Leadership Research, Oxford, December 17–17<sup>th</sup>, 2002.

<sup>4</sup> James M. Burns *Leadership* (New York: Harper & Row, 1978), 2.

<sup>5</sup> Peter G. Northouse, *Leadership Theory and Practice*, (Thousand Oaks, California: Sage Publications, Inc., 2001), 11.

de Vries notes that the latest (1990) edition of *Bass and Stogdill's Handbook of Leadership* cites nearly 9,000 studies on the topic. Kets de Vries warns his audience that the amalgamation of writing on the topic of leadership from the perspective of management scholars, current leaders, researchers, and journalists can be daunting and confusing: "The naïve reader quickly discovers that finding one's way in the domain of leadership research is like wandering through a forbidding wilderness that offers few beacons or landmarks."<sup>6</sup>

While the word *leadership* is widely used, a unilateral meaning of the term does not exist.<sup>7</sup> Bass echoes this sentiment by suggesting, "There are almost as many different definitions of leadership as there are persons who have attempted to define the concept."<sup>8</sup>

Bass, in laying the foundation for his 1,100-plus page book on leadership research, surmises that, while historically, many trends have overlapped in defining leadership, the earlier definitions of the concept identified leadership as a focus of group process or movement and personality in action. This trend gave way to a series of definitions that explained leadership as an art of inducing compliance. The more recent definitions of the term share many similarities that, when grouped together, allow for a rough classification that conceives of leadership in the following ways:

...as the focus of group processes, as a matter of personality, as a matter of inducing compliance, as the exercise of influence, as particular behaviors, as a form of persuasion, as a power relation, as an instrument to achieve goals, as an effect of interaction, as a differentiated role, as initiation of structure, and

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<sup>6</sup> Kets de Vries, 213.

<sup>7</sup> C.T. Carraway, *A search for leadership. Leadership: What does it mean?* Graduate seminar paper. Los Angeles, University of California, July 30, 1990.

<sup>8</sup> B. M. Bass, *B. M. Bass & Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications 3rd ed.* (New York: Free Press, 1990), 11.

as many combinations of these definitions. (Bass, 1990, 11)

For the purpose of delineating the concept for use in the *Handbook*, Bass defines successful leadership as “the interaction among members of a group that initiates and maintains improved expectations and the competence of the group to solve problems or to attain goals.”<sup>9</sup>

Gardner defines leadership as “the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by the leader or shared by the leader and his or her followers.”<sup>10</sup> Borrowing from Gardner’s work, Kenneth Shaw defines leadership as “the process of persuasion by example by which one person induces others to take action in accordance with the leader’s purposes and the institution’s goals and values.”<sup>11</sup> The persuasion of human interaction with the objective of accomplishing mutually accepted goals are elements of Harlan Cleveland’s definition of leadership, which he simply defines as “bringing people together to make something different happen.”<sup>12</sup> In her effort to define leadership, Carraway concludes that leadership does not result solely from individual traits, but also involves attributes of the transaction between those who lead, those who follow, and situational variables.<sup>13</sup>

Burns provides a definition of leadership that articulates the leader-follower reciprocity inherent in leadership, the context within which it is demonstrated, and the nature of the goals intrinsic to the demonstration of leadership. As defined in his

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<sup>9</sup> Bass, 20.

<sup>10</sup> J.W. Gardner *On Leadership* (New York: Free Press, 1990), 1.

<sup>11</sup> Kenneth A. Shaw, *The Successful President: “BuzzWords” on Leadership*. (Phoenix, Arizona: American Council on Education and the Oryx Press, 1999), 11.

<sup>12</sup> Harlan Cleveland *Nobody in Charge: Essays on the Future of Leadership*. (San Francisco, California: Jossey-Bass, 2002), xv.

<sup>13</sup> Carraway, 14.

celebrated book, *Leadership*, Burns defines leadership as “the reciprocal process of mobilizing, by persons with certain motives and values, various economic, political, and other resources, in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers.”<sup>14</sup>

According to Northouse, four premises are central to the phenomenon of leadership: leadership is a process, involves influence, occurs within a group context, and involves goal attainment. Based on these principles, Northouse offers the following definition: “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>15</sup>

Morley and Eadie describe leadership in a broad context:

Far more art than science, leadership – and the leaders who practice it – has been defined in various ways: in terms of the impacts leaders produce; the practices successful leaders employ; the psychological makeup, attributes, and skills of effective leaders; the nature of the relationship between leaders and followers; and the environmental conditions that give rise to certain kinds of leadership. (Morley and Eadie, 2001, 24)

An institutional culture that facilitates leadership successfully utilizes shared governance, shared goals, communication, and cooperation. At the individual level, leadership means understanding the environment, being able to define goals and objectives, and gaining consensus both within and outside the institution to meet those goals and objectives.

### Leadership as a Product and as a Process

Kets de Vries suggests that a common problem associated with one’s effort to understand the concept of leadership is that the term can be viewed as both a property and a process. He writes:

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<sup>14</sup> Burns, 425.

<sup>15</sup> Northouse, 3.

As a property, leadership is a set of characteristics – behavior patterns and personality attributes – that make certain people more effective at attaining a set of goals. As a process, leadership is an effort by a leader, drawing on various bases of power (an activity with its own skill set), to influence members of a group to direct their activities toward a common goal. ( Kets de Vries, 2001, 215)

As a property, leadership is often defined in terms of traits. Physical attributes and personality mannerisms are examples of characteristics that make up leadership traits or a leadership property. Northouse explains that because the trait perspective conceptualizes leadership as a property or set of properties possessed in varying degrees by different people, it assumes that it resides in select people and therefore confines leadership to only those who are believed to have innate or inborn talents.<sup>16</sup>

Contrasted with leadership as a property or a trait is the perspective of leadership as a process. “The process viewpoint,” writes Northouse, “suggests that it is a phenomenon that resides in the context and makes leadership available to everyone.”<sup>17</sup> As a process, leadership can be observed through behavior and it is both teachable and learnable.

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<sup>16</sup> Northouse, 134. It is beyond the scope of this work to examine all the theories of leadership. The reader would do well to make use of *Bass & Stogdill's Handbook of Leadership* (3rd ed., 1990), where Bass notes that despite complaints to the contrary, there has not been a lack of modeling and theorizing about leadership. Indeed, Bass presents two-dozen different theories which underlie five broad categories: (a) personal and great-man theories, (b) interaction and social leadership theories, (c) theories and models of interactive processes, (d) perceptual and cognitive theories, and (e) hybrid theories.

Bass observes, however, that relatively few models and theories of leadership have dominated the research community and many have been interpretations of the obvious. To contrast to observation, Bass notes, “progress has been made when the models and theories have been built on astute observation and assumptions that are consistent with a more general body of propositions from social science” (1990, 37).

<sup>17</sup> Northouse, 4.



## Leadership as a Teachable and Learnable Concept

Respected authors on leadership did not always advocate the idea that leadership is a teachable and learnable concept. The transition from the touted characteristic-based theories, such as trait theory, to more enlightened theories, such as transformational leadership, was quite evident during the late 1950s through the 1970s and beyond. In the mid 1950s the prolific writer Peter Drucker exclaimed that leadership is not teachable, "...leadership cannot be created or promoted. It cannot be taught or learned."<sup>18</sup> In *The Practice of Management*, Drucker argued that management could not create leaders, but rather could only create the conditions under which potential leadership qualities could be fostered. Fast-forward to 1996 and Drucker's opinion on leadership as a learnable concept changes: "...there may be 'born leaders,' but there surely are far too few to depend on them. Leadership must be learned and can be learned."<sup>19</sup>

Leadership is described by a variety of terms. Skills, traits, competencies, attributes, qualities, and behaviors are among the most commonly referenced descriptive terms that emerge from the literature. Out of these different ways in which to define leadership comes an age-old argument centering on whether leaders are born or are made. Most of the literature on leadership comes from the orientation that leaders are made and that leadership is a teachable and learnable art, more so than a science. "Some leaders may be born, but many more are made, and all outstanding leaders consciously practice their art," write Morley and Eadie, adding, "There

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<sup>18</sup>Peter Drucker, *The Practice of management*. (New York: Harper & Brothers, 1954), 158.

<sup>19</sup> Peter Drucker, Not enough generals were killed (Forward). In F. Hesselbein, M. Goldsmith, & R. Beckard (Eds.), *The Leader of the Future* (p. xi-xv). San Francisco, California: Jossey-Bass, 1996), xi.

is wide agreement that leadership consists of attitudes and traits that can be developed and of skills, practices, and processes that can be learned.”<sup>20</sup>

In their widely publicized research on leadership, Kouzes and Posner are adamant in their belief that leadership is an observable and learnable set of practices:

...leadership is not the private reserve of a few charismatic men and women. It is the process that ordinary people use when they are bringing forth the best from themselves and others.<sup>21</sup>

Since the 1970s *The Center for Creative Leadership* has studied the systematic process of leadership development and has subsequently created many models, tools, and programs to enhance personal leadership effectiveness. In its work, the Center makes an underlying assumption that individuals can expand their leadership capacities. The Center acknowledges that genetics, early childhood development, and the adult experience contribute to one’s leadership capacity. However, the success of their programs is based on significant quantitative and qualitative research on leadership development that indicates that one’s leadership capacity can be enhanced through a model that incorporates assessment, challenge, support, and plenty of developmental experiences.<sup>22</sup> Indeed, “leadership is much more than a concept to be defined: It is a call to be acted out.”<sup>23</sup>

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<sup>20</sup> Morley and Eadie, 4.

<sup>21</sup> J. M. Kouzes & B. Z. Posner, Seven lessons for leading the voyage to the future. In F. Hesselbein, M. Goldsmith, & R. Beckard (Eds.), *The Leader of the Future* (p. 99-110). (San Francisco, California: Jossey-Bass), 110.

<sup>22</sup> C.D. McCauley, Moxley, R. S., & Van Velsor, E. (Eds.). *The Center for Creative Leadership Handbook of Leadership Development*. (San Francisco, California: Jossey-Bass Business & Management Series and The Center for Creative Leadership, 1998).

<sup>23</sup> Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change* (Downers Grove, Illinois: InterVarsity Press, 1993), 157.

## Transactional and Transformational Leadership

The study of the two dimensions of leadership behavior, initiating structures and consideration, is connected to the extensive study of transactional and transformational leadership of which Burns is credited with developing theories distinguishing the two.<sup>24</sup>

*Transactional leadership*, which involves the bulk of most leader-follower interactions, involves the exchange of something between the leader and the follower. The exchange can involve any valued thing and can be economic, political, or psychological in nature. However, Burns notes that participants who engage in an act of transactional leadership, once the “bargaining” process is over, have no enduring purpose that holds them together, therefore, they may go their separate ways. While a transactional leadership act may have taken place, it is not one that binds a leader and follower together in a mutual and continuing pursuit of a higher purpose.

A greater amount of research and writing has been conducted on *transformational leadership*, which is far more complex, but is also a much more effective interaction. An individual exhibiting transformational leadership acknowledges and develops an existing need or demand of the follower. Burns describes the transformational leader’s approach and its byproduct:

...the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. (Burns, 1978, 4)

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<sup>24</sup> See Burns, *Leadership*, 1978.

Transforming leadership, says Burns, eventually develops into moral leadership in that it raises the level of human conduct and ethical aspiration of both the leader and the led, and therefore has a transforming affect on both.<sup>25</sup>

The crucial variable that distinguishes the two types of leadership is *purpose*. Burns makes a critical distinction of how the purpose for demonstrating leadership is an integral part of differentiating between transactional and transformational leadership.

Some define leadership as leaders making followers do what *followers* would not otherwise do, or as leaders making followers do what *leaders* want them to do; I define leadership as leaders inducing followers to act for certain goals that represent values and motivations – the wants and needs, the aspirations and expectations – *of both leaders and followers*. And the genius of leadership lies in the manner in which leaders see and act on their own and their followers' values and motivations. (Burns, 1978, 19)

Transformational leadership must be provided in the context of congregational leadership where leadership must be a common enterprise involving clergy and lay people. From a spiritual perspective, Leighton Ford calls for leaders of today to follow the model of “Jesus, the transforming leader.”

It is my deep conviction that the understanding of Jesus' leadership is not only important, but essential to our time... Because of the great paradigm shifts which our world is undergoing at the end of the millennium, we need both a supreme model and the source which Jesus provides for transforming leaders—leaders who can enable us to see beyond our narrow and often selfish horizons, who can empower us to be more than we have been. Transforming leaders are those who are able to divest themselves of their power and invest it in their followers in such a way that others are empowered, while the leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others.<sup>26</sup>

### Servant Leadership

Of the many models on leadership that have been developed in recent

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<sup>25</sup> Burns, *Leadership*, 20.

<sup>26</sup> Ford, *Transforming Leadership*, 15-16.

decades, the servant leadership model is one that carved out its own unique perspective and which has been subsequently absorbed into both the literature and culture of American management and institutional leadership. Robert Greenleaf first advocated the concept of servant leadership in 1970 by way of an essay he wrote entitled *The Servant as Leader*. The basic philosophy of servant leadership is that people who choose to serve first will eventually find themselves leading as a way of expanding service to individuals and organizations.<sup>27</sup> A very non-self centered approach to leadership development, the leadership model implies that the servant leader is a servant first, and begins with the natural desire that one wants to serve. In turn, this conscious choice to serve brings one to aspire to lead.

The attributes of the servant leadership model were quite different than many of the hierarchical management and leadership models of the time. However, it shared some similarities with transformational leadership theories in that it espoused the need for leaders to make sure that followers' highest priority needs were being served. Larry Spears, chief executive officer of the Greenleaf Center for Servant Leadership, describes the leadership model's place in modern management thinking:

...we are beginning to see that traditional autocratic and hierarchical modes of leadership are slowly yielding to a new model – one that attempts to simultaneously enhance the personal growth of workers and improve the quality and caring of many institutions through a combination of teamwork and community, personal involvement in decision- making, and ethical and caring behavior. This approach to leadership and service is called servant leadership. (2002, Greenleaf Center for Servant Leadership, Online)

Greenleaf's concept of servant leadership has been adopted at both the

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<sup>27</sup> Robert Greenleaf, *Servant Leadership* (New York: Paulist Press, 1977). See also Greenleaf Center for Servant Leadership *Servant leadership: A Journey Into the Nature of Legitimate Power and Greatness*. (Mahwah, New Jersey: Paulist Press, 1991), and Greenleaf Center for Servant Leadership. *The Power of Servant Leadership*. (San Francisco, California: Berrett-Koehler Publishers, 1998).

individual and organizational level. The model has also generated other management and leadership approaches, such as Block's stewardship approach to enlightened management.<sup>28</sup> Here again, the roots of leadership are derived through service to others, the democratization of power and decision-making, and accountability given to followers without undue control or compliance.

Christian leaders see Jesus as the one who first modeled servant leadership. The ultimate expression of this was evident when he was willing to die for those he loved. In fact, the Scriptures say "the Son of Man did not come to be served but to serve, and to give his life as a ransom for many."<sup>29</sup> Christianity has a strong focus on people being servants to others, and it is certainly expected that pastoral leaders will model this form of leadership.

### Emotional Intelligence

The concept of *emotional intelligence* had a significant impact in the field of literature on management and leadership in the 1990s, particularly as it pertained to the business setting. In his attempt to measure a leader's impact from an emotional perspective, the late David McClelland, a noted Harvard University psychologist, discovered that leaders with strengths in a critical mass of six or more emotional intelligence competencies were much more effective than peers who lacked such

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<sup>28</sup> P. Block, P. *Stewardship: Choosing Service Over Self-interest*. (San Francisco, California: Berrett-Koehler Publishers, 1996).

<sup>29</sup> Mark 10:45

strengths.<sup>30</sup> Goleman's research and published work, *Emotional Intelligence*<sup>31</sup> picked up on McClelland's theory and subsequently created a broad awareness of the management and leadership concept.

Goleman argues that, while technical competence and intelligence are important aspects of successful leadership, the five primary components of emotional intelligence – self-awareness, self-regulation, motivation, empathy, and social skill – are more attributable to leadership ability. His research, based on both quantitative and qualitative analyses, was a significant digression from much of the mechanistic, process-oriented management approaches espoused in the business literature of the previous two decades, such as total quality management and re-engineering.

Cooper and Sawaf define emotional intelligence as the ability to sense, understand, and successfully apply the power and acumen of emotions as a source of human energy, information, connection, and influence. The authors call attention to the fact that many leadership thinkers in the 1970s and 1980s advocated a completely different approach, one that warned organizational leaders to rely on hard data rather than intuition in the process of leading, managing, and decision-making.<sup>32</sup> This same line of thinking advised leaders to suppress their emotions and keep them separate from organizational life, which would supposedly allow them to do a better job of

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<sup>30</sup> D. Goleman, What makes a leader. In *Harvard Business Review on What makes a leader*. Boston: Harvard Business School Press, 2001. pp.1-25

<sup>31</sup> D. Goleman *Emotional Intelligence*. (New York: Bantam Books, 1995).

<sup>32</sup> R. K. Cooper & A. Sawaf, A. *Executive EQ: Emotional Intelligence in Leadership & Organizations*. (New York: Grosset/Putnam, 1997).

managing. Cooper and Sawaf note, however, that substantive research has determined that the use of emotional and intuitive intelligences, in addition to the use of more rational analytical abilities, greatly add to a leader's ability to make sensitive and wise decisions. Emotional intelligence also serves as a source of motivation, information feedback, innovation, and influence.

### Ethical and Moral Dimensions of Leadership

Despite the tremendous amount of research on all aspects of leaders and leadership, it seems that the study of leadership ethics is disproportionately low. However, a slow but evolving trend in the evolution of leadership theory has been an increasing focus on the moral and ethical dimensions of leadership.

The role of ethics is a vital aspect of the leadership process. Because leadership entails influence and leaders often have more power than followers, it therefore becomes a primary ethical responsibility for leaders to monitor how they affect other people through their actions and behavior.<sup>33</sup> Johnson asserts that true leaders acknowledge there are ethical consequences associated with exercising influence over others, and that they should continuously develop their capacity to make more informed ethical choices and to follow through on choices.<sup>34</sup>

Burns' theory of transformational leadership and Greenleaf's theory of servant leadership are well-established approaches that ardently support the inclusion of ethics in the practice of leadership. Burns' perception of leadership is distinctive in that it upholds ethics as a core attribute of the process. The needs, values, and morals of followers are

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<sup>33</sup> Northouse, 167.

<sup>34</sup> C. E. Johnson, C. E. *Meeting the Ethical Challenges of Leadership: Casting Light or Shadow*. (Thousand Oaks, California: Sage Publications, 2001).



emphasized in the concept of transformational leadership. The theory calls upon leaders to increase followers' standards of moral responsibility to higher levels. This emphasis sets transformational leadership apart from most other leadership approaches in that it clearly states that the moral dimension of leadership is a core element.<sup>35</sup>

As discussed above, another popular leadership approach that was derived out of the 1970s was Greenleaf's servant leadership approach. As with Burns' transformational leadership, Greenleaf espoused the leader- follower relationship as a core aspect of ethical leadership. The servant leadership approach calls on leaders to vigorously tend to the needs and concerns of followers. It is the social responsibility of the leader to develop all followers, even the oppressed, in order to address inequalities and injustices that may exist in the context of an organization, community, or in the broader society.

In his review of leadership ethics, Northouse identifies five fundamental principles of ethical leadership. Ethical leaders, asserts the author, show respect for others, serve others, are concerned about fairness and justice, are honest, and possess a desire to build community.

### Leadership Development as a Spiritual and Creative Endeavor

In this look into the study of leadership, it should be noted that a more recent trend has been to recognize leadership as a spiritual and a creative endeavor. This trend marks another shift, or another branch in the evolution in the study of leadership.

Fairholm refers to this inclusion as "new":

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<sup>35</sup> Northouse, 189.

It is new in the sense that academic leadership theory has not considered the spiritual orientation in people as a factor in their theories of leadership. It is also new in the sense that many people's professional paradigms have excluded any sense of the unique self from their preconceptions of work, workers, managers and leaders; or of the interactions in which these organizational actors engage. As such, introduction of spirit to the workplace is new, even alien to many.<sup>36</sup>

In an example of a departure from a typical essay on the characteristics, behaviors, practices, or situational variables involved in the demonstration of effectual leadership, Moxley argues that the *spiritual* domain, in addition to the traditional physical, mental, and emotional domains that comprise self wellbeing, needs to be linked with the process of leadership in order to promote new vitality and energy in individuals and in organizations. The author suggests that even organizations that are outwardly healthy in terms of economics and general perception can employ leadership practices and organizational structures that are, in his words, "dispiriting."<sup>37</sup> Weaving together spirit with the practice of leadership will lead to inspired performance, says Moxley, because the people in the organization can better live out their vision and better articulate their personal mission within the context of the organization's mission.

The key questions for contemporary managers and leaders do not revolve around issues of task and structure, but questions of spirit, argues Hawley.<sup>38</sup> His model of leadership is representative of the new "spiritual leadership" thought, whereby leaders are seen as the moral architects of their respective organizations. By fusing together a deep sense of integrity, character, and human values, leaders are able to create a positive work environment and an inspired workforce.

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<sup>36</sup> Ibid., 18

<sup>37</sup> R. S. Moxley, *Leadership and Spirit: Breathing New Vitality and Energy Into Individuals and Organizations*. (San Francisco, California: The Jossey-Bass Business & Management Series and The Center for Creative Leadership, 2002), 9.

<sup>38</sup> J. Hawley, *Reawakening the Spirit in Work*. (New York: Simon & Schuster, 1993).

Related to the concept of spiritual leadership are many who draw leadership lessons from a historical context and affirm their applicability in the present day. Drawing on ancient wisdom and lessons from eastern cultures, many writers have attempted to draw relevance to modern leadership applications. Some authors, like Chatterjee view leadership not as a process, but as a state of consciousness.<sup>39</sup> The foundation of our leadership potential, he argues, starts with the need to obtain a greater sense of personal awareness and a keen understanding of our mental, emotional, and physical health and well being.

Infusing spirit into theories of leadership represents a departure in the process and behavior approach to management and leadership models. These new models of spiritual leadership focus less on process and more on leadership as an art, an attitude, as a conscious state of being, and a holistic approach to life that is based on integrity, virtue, meaning, fulfillment, and purpose.

De Pree has written extensively on the importance of instilling creativity in the practice of leadership. Defining leadership as “liberating people to do what is required of them in the most effective and human way possible.”<sup>40</sup> Bolman and Deal believe it is critical to “explore soul, spirit and faith and why they belong in leadership.”<sup>41</sup>

Wheatley also places an importance on the role that leaders play in recognizing people’s innate capacity to adapt, create, and innovate. The author proposes that leaders reject adopting the common worldview that people are innately resistant to change, and to the contrary should view people as inherently creative and

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<sup>39</sup> D. Chatterjee, D. *Leading Consciously: A Pilgrimage Toward Self-mastery*. (Boston, Massachusetts: Butterworth-Heinemann, 1998).

<sup>40</sup> Max De Pree, *Leadership is an Art*. New York: Dell Publishing, 1989), 1.

<sup>41</sup> Lee G. Bolman and Terrence E. Deal *Leading with Soul: An Uncommon Journey of Spirit* (San Francisco, Calif.: Jossey-Bass, 2001), 12.

accepting of change. Wheatley recommends that creating conditions that encourage human ingenuity to flourish requires leaders to discover what interests people and what they find important, and in turn engage them in these meaningful issues. She also advises leaders to abandon the tendency to make immediate assumptions and stereotypes about people, and in place of these assumptions, strive to harness the creativity that comes with having a diverse and actively engaged workforce.<sup>42</sup>

### **The Creative Art of Self-Leadership**

During the decade of the 1990s and in the first decade of the twenty-first century, in the face of numerous high-profile leadership failures among the ranks of business, political, and even religious leaders, a disturbing but apparently popular philosophy of leadership began to emerge. As more and more leaders were discovered to be leading personal lives characterized by highly questionable behavior, the public has been told that a leader's personal life does not necessarily have an impact on his or her exercise of leadership. The most important issue when selecting leaders is whether they can do the job. Do they have the experience, gifts, ability to fill the position? That, and that alone, often determines a potential leader's fitness to lead. It seems that the adherents of this position have sold out to pragmatism at the expense of integrity and character.

In this paradigm, leaders rise to lofty levels of leadership based on their effective application of essential leadership skills and their use of the most recent leadership technologies. They seem to be judged more on what they are able to produce than on who

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<sup>42</sup> M. Wheatley, Wheatley, M. J. Innovation means relying on everyone's creativity. *Leader to Leader*, 20, Spring 2001 14-20. New York: The Drucker Foundation.

they are as people. If a leader can produce positive results, who cares about the underpinnings of his or her life?

This relatively recent view of what qualifies an individual to exercise leadership is a curious development. Is it actually to be believed that a legitimate dichotomy can exist between the way a leader conducts her private life and the way she conducts her public leadership? Is it really true that a person's spiritual belief system will have absolutely no influence or bearing on the way he exercises leadership?

The reality is that there are leaders in every field who have exercised relatively good leadership in their capacity for extended periods of time, while at the same time their personal lives have been in a state of chaos. Eventually, and almost always without exception, the time comes when the chaos of the leader's personal life destructively intersects with his or her apparently well-ordered public life, and the result is almost always a scandalous headline or a provocative segment on a TV news magazine.<sup>43</sup> It seems that a person's private life always has a bearing on the exercise of his or her public leadership.

During the last thirty years, there has been a deluge of literature dealing with effective leadership practices and techniques. Countless volumes have been written on the intricacies of influence, vision casting, goal setting, master planning, human resource management, negotiating, administration, and a plethora of topics pertinent to the exercise of effective organizational leadership. As a result of this emphasis on leadership, there has been a marked increase in the quality and technical effectiveness of leaders coming out of seminaries and business schools. Paradoxically, during this same

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<sup>43</sup> During the writing of this paper, yet another prominent evangelical Christian leader admitted to a moral failure and the philosophy describes above could be clearly seen in the reporting of the news media.

period, there seems to have been a noticeable decrease in the emphasis on the leader's need to develop personal character and to exercise skillful, self-leadership.

The response to this shift away from the intentional character development of leaders has been the increase in public cynicism and disrespect directed at those in public leadership. Whether in the church, business, or politics, people have clearly grown more wary and frustrated with many of their leaders. Gone are the days when a position of leadership garnered immediate and almost unquestionable respect from followers or the general public. To the contrary, today's leaders must invest great effort to prove to those they lead that they are, indeed, credible leaders who are trustworthy. Once established, the continued maintenance of this credibility is a central job for every leader.

The epidemic of public cynicism directed toward leaders is a direct result of the disparity people often perceive between the public and private lives of their leaders. As the media increasingly exposes the personal failures of leaders, it becomes more difficult for people to trust any leadership.

The reality is that the way a leader conducts her personal life does have a profound impact on her ability to exercise effective public leadership. There is a direct correlation between self-leadership and public leadership. Not until leaders begin to exercise the same quality of leadership over their personal lives as they do in their professional lives will the current tide of public cynicism and mistrust toward leaders turn in a more positive direction.

It is time that leaders, particularly spiritual leaders, begin to master the art of self-leadership to the same degree they have mastered and practiced the techniques of organizational leadership. If a leader's life does not reflect the same investment towards

excellence and skill, it will eventually result in a dissonance that will erode the trust and respect of those being led. In today's environment, where significant leadership failures are frequent in every arena, mastering the art of self-leadership has never been more essential to the achievement of effective, holistic leadership.<sup>44</sup>

Yet, "sadly, very little training is given in this area at the seminary and graduate school level to help future leaders diagnose and address personal issues that may plague them in their exercise of leadership."<sup>45</sup> Rima believes that, "if we are not successful in restoring self-leadership as the primary foundation for leadership, we are likely to witness a further crumbling of our presently fragile culture."<sup>46</sup>

Contrary to much contemporary thought, every leader possesses within him or her the raw material necessary for the manufacture of the dark side. No one is immune. Leaders are not, as some would suggest, "whole" at birth, only to be tainted by cultural and sociological influences they experience in life.<sup>47</sup> Rather, everyone enters life with the same baggage just waiting to be unpacked. The issue is not so much whether or not anyone is immune to the effects of the dark side, but what it is that causes every leader to be affected differently.

Without doubt, much of what determines how a leader's dark side will develop, as well as how she or he will deal with the dark side once in leadership, stems from the family the person grew up in and his or her childhood years through adolescence. As individuals grow toward adulthood, their dark side begins to develop silently, only to

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<sup>44</sup> For a more detailed discussion see Samuel Rima, *Leading from the Inside Out: The Art of Self-Leadership* (Grand Rapids, Michigan: Baker, 2000).

<sup>45</sup> Gary L. McIntosh & Samuel D. Rima, *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction*. (Grand Rapids, Michigan: Baker, 1997), 9.

<sup>46</sup> Rima, *Leading*, 15.

<sup>47</sup> Robert A Johnson, *Owning Your Shadow: Understanding the Dark Side of the Psyche* (San Francisco, California: HarperSanFrancisco, 1991), 4.

emerge fully at some future date, often after leadership has been attained. Robert Johnson says: “. . . somewhere early on our way, we eat one of the wonderful fruits of the tree of knowledge, things separate into good and evil, and we begin the shadow-making process; we divide our lives.”<sup>48</sup>

The critical factor in how the dark side will impact one’s leadership is the extent to which one learns about its development and understands how it influences them. If it is true that each leader will develop a shadow, then what are the signs of its presence in life? It is the inner urges, compulsions, assumptions, and dysfunctions of one’s personality that often go unexamined and remain unknown until one experiences an emotional explosion or some other significant problem that causes them to search for a reason why.<sup>49</sup>

If pastoral leaders are going to be able to change their thinking about themselves as leaders, they must be willing to get in touch with this shadow side of leadership so that these shadows can be transformed, and any blocks to their effectiveness can be removed.

Parker Palmer defines a leader as:

A person who has an unusual degree of power to project onto other people his or her shadow, or his or her light. A leader is a person who has an unusual degree of power to create the conditions under which other people must live and move and have their being, conditions that can either be illuminating as heaven or as shadowy as hell. A leader must take special responsibility for what is going on inside his or her own self, inside his or her consciousness, lest the act of leadership create more harm than good.<sup>50</sup>

Palmer believes that great leaders are those who have been willing to explore their inner strengths and weaknesses. Why is it necessary for us to make this inner journey?

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<sup>48</sup> Ibid.

<sup>49</sup> Norman Shawchuck, *Leading the Congregation: Caring for Yourself While Serving the People* (Nashville, Tennessee: Abingdon, 1993), 94-95.

<sup>50</sup> Parker Palmer, *Leading from Within*. In *Insights on Leadership* L.C. Spears (Ed.). (Toronto, Canada: John Wiley and Sons, 1998), 100.



Because, he argues, unless leaders confront these things inwardly, they will project them outwardly onto other people, and will always be looking for someone ‘out there’ to blame. Palmer then names some of the biggest shadows that many leaders carry inside them. These have particular application to ministerial leaders who spend so much of their time in the external world and often do not allow themselves the opportunity to explore their inner worlds.

The first shadow named by Palmer is *insecurity about one’s identity*. Many ministers live in terror of what will happen to them when their institutional identity is lost, for example, when they have to retire. When ministers are willing to take the inward journey, they discover that their identity does not depend on titles or degrees or functions. They need to realize that their identity is who they are, not what they do.

The second shadow of leadership named by Palmer is *the perception that the world is basically hostile* and that life is fundamentally a battleground. This is based on a fear of failure that drives people to live competitively. Commitment to competition becomes a self-fulfilling prophecy. When people take the inward journey they receive the knowledge that the universe is actually working together for good.

The third shadow mentioned by Palmer is *functional atheism*, “the belief that ultimate responsibility for everything rests with the individual.” It is the unconscious, unexamined conviction within, that if anything decent is going to happen, the individual is the one who needs to make it happen. This leads to dysfunctional behavior on every level of life; workaholism, burnout, stressed and broken relationships, and unhealthy priorities. All of these are very prevalent among ministers. When ministers are willing to take the inner journey they receive the gift of the certain knowledge that theirs is not the

only act in town. Palmer advises that, “we learn that co-creation leaves us free to do only what we are called and able to do, and trust the rest to other hands.”<sup>51</sup>

The fourth shadow among leaders is *fear*; particularly fear of the natural chaos of life. Many leaders (especially ministers) have a deep devotion to eliminating all the remnants of chaos from the world. They want to order and organize things so thoroughly that the “nasty stuff will never bubble up around us.”<sup>52</sup> This approach creates corporate cultures that are imprisoning rather than empowering. It explains why so many ministers are really struggling to survive at this point in the church’s history when they are living in the midst of chaos. The gift of this inner journey is to know that creation comes out of chaos, and that people and organizations not only survive but thrive in chaos.<sup>53</sup>

The final example of the shadows that leaders can project onto others is the *denial of death*. Often, because the current culture that simply does not want to talk about dying, leaders (especially pastors) artificially maintain things that are no longer alive and perhaps have been dead for some time. Some programs and projects should have been given “a decent burial” years ago instead of being “propped up on life support.” The gift of this inner journey is the knowledge that death is not the final word. Allowing something to die is also allowing new life to emerge.<sup>54</sup> Thus Palmer believes that leaders

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<sup>51</sup> Parker Palmer, *Leading from Within*. In *Insights on Leadership*, 106.

<sup>52</sup> *Ibid.*, 107.

<sup>53</sup> I refer the reader to two interesting books along this topic. First, Jim Bakker with Ken Abraham *I Was Wrong* (Nashville, Tennessee: Thomas Nelson, 1996), where Jim Bakker reveals an attempt to get in touch with these shadows and the dark side of leadership and his own leadership failures. Second, Lynne and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (Grand Rapids, Michigan: Zondervan, 1995), 106ff, where the Hybels’ tell the story of the almost “train wreck” in Willow’s early days and Bill’s self-admission that “Something broke inside me that day. I didn’t know what it was, but it scared me. I felt as if I were coming apart at the seams.” He goes on to describe the intentional self-evaluation they did in order to move forward.

<sup>54</sup> *Ibid.*, 108.

must strive to elevate the value of inner work if they are to be really effective. He concludes with these words:

New leadership is needed for new times, but it will not come from finding new and more wily ways to manipulate the external world. It will come as we who lead find the courage to take an inner journey towards both our shadow and our light, a journey that, faithfully pursued, will take us beyond ourselves to become healers of a wounded world.<sup>55</sup>

### **The Fundamental State of Leadership**

This thesis argues that the essence of transformation is not to be found in behaviors, but in a state of being shared by transformational leaders. It is important to examine by examining an individual's state of being, rather than personality traits or actions.

Consistent with this view, Quinn examines the cases of managers who reported making changes in their organizations by first making changes in their personal state of being.<sup>56</sup> He describes these changes by contrasting two states of being, which he calls the normal state and the fundamental state of leadership.

Quinn describes the normal state as a reactive one, in which the individual strives to preserve equilibrium and deny change. He suggests that most people are usually in this

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<sup>55</sup> Ibid. The reader would also do well to become familiar with Henri Nouwen's work, *The Wounded Healer* (New York: Doubleday, 1972). *The Wounded Healer* is a hope-filled and profoundly simple book that speaks directly to those men and women who want to be of service in their church or community, but have found the traditional ways often threatening and ineffective. In this book, Nouwen combines creative case studies of ministry with stories from diverse cultures and religious traditions in preparing a new model for ministry. Weaving keen cultural analysis with his psychological and religious insights, Nouwen has come up with a balanced and creative theology of service that begins with the realization of fundamental woundedness in human nature. Emphasizing that which is in humanity common to both minister and believer, this woundedness can serve as a source of strength and healing when counseling others. Nouwen proceeds to develop his approach to ministry with an analysis of sufferings -- a suffering world, a suffering generation, a suffering person, and a suffering minister. It is his contention that ministers are called to recognize the sufferings of their time in their own hearts and make that recognition the starting point of their service. For Nouwen, ministers must be willing to go beyond their professional role and leave themselves open as fellow human beings with the same wounds and suffering -- in the image of Christ. In other words, we heal from our own wounds.

<sup>56</sup> R. E. Quinn, *Building the Bridge as You Walk on It: A Guide for Leading Change*. (San Francisco, California: Jossey-Bass, 2004).

normal state. Over time, the normal state leads to a loss of alignment with the changing external world. As the gap widens, people lose energy and motivation. Yet, rather than make the changes necessary to realign themselves, they tend to persevere in denial and suffer the consequences of personal decline. This becomes a vicious cycle engendering negative emotions and dysfunctional behaviors.

The normal state of slow decline is contrasted with a more extraordinary one that Quinn calls the fundamental state of leadership.<sup>57</sup> In this state, the individual accepts the need for change and focuses on sincere pursuit of outcomes rather than personal comfort. This state is more proactive and creative. Upon entering it, individuals tend to experience positive emotions and thoughts, to engage in experiential learning, to have creative insights, to engage in new behaviors, and to have more effect on others. This individual transformation may give rise to a contagious collective process, and result in organizational transformation.

Quinn argues, "Anyone can become a leader of change, but to do so requires the transformation of self."<sup>58</sup> Making a significant transformation to realign with a dynamic environment, rather than resisting, has been called deep change.<sup>59</sup> The change is deep because it involves a fundamental shift in attitudes and perceptions. Making the change requires abandoning comfort-seeking habits. The individual's focus must shift from traditional action to value rationality.

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<sup>57</sup> Ibid., and R.E. Quinn Moments of Greatness: Entering the Fundamental State of Leadership. *Harvard Business Review* July-August, 2005

<sup>58</sup> Quinn, *Building the Bridge*, 18.

<sup>59</sup> R. E. Quinn, R. E. *Deep Change: Discovering the Leader Within*, (San Francisco, California: Jossey-Bass, 1996).

To enter the fundamental state of leadership is to increase personal influence. The approach taken here does not begin with trait-like leadership characteristics that are more stable,<sup>60</sup> but on the state-like characteristics that are more amenable to change.<sup>61</sup> It focuses in on one's own current state of being. More specifically it focuses on a topic many leaders prefer to avoid, their own current lack of integrity and virtue.

The capacity to learn in anxiety is a distinguishing feature of effective leaders.<sup>62</sup> Weick indicates that positive organizing "occurs concurrent with wading into circumstances and dealing with whatever unexpected events occur using tools that themselves were unexpected recombinations of existing repertoires."<sup>63</sup> To lead is to be adaptive, to make personal change and to help others change.<sup>64</sup> Schein suggests that personal change "happens when we unfreeze defenses and look internally to determine what is ultimately important to us."<sup>65</sup> Torbert suggests that the confidence to learn in the face of uncertainty is a function of integrity. He goes on to suggest that integrity is built through the constant self-monitoring or increasing awareness of one's lack of integrity.<sup>66</sup>

The literature lends support to such assertions. In terms of awareness, research on self-change shows that people who effectively transform follow a pattern in which

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<sup>60</sup> B. Bass, B. Bass & Stogdill's *Handbook of Leadership*. (New York: Free Press, 1990).

<sup>61</sup> F. Luthans & B. Avolio Authentic Leadership Development. In K. S. Cameron, J. E. Dutton & R. E. Quinn, (Eds.), *Positive Organizational Scholarship: Foundations of a New Discipline* (pp. 241-258). (San Francisco, California: Berrett-Koehler, 2003), 241-258.

<sup>62</sup> R. J Hackman, Rethinking Team Leadership or Team Leaders are not Music Directors. In D. M. Messick & R. M. Kramer, (Eds.), *The Psychology of Leadership: New Perspectives and Research* (Mahwah, New Jersey: Lawrence Erlbaum Associates, 2005), 115-142.

<sup>63</sup> K. E. Weick, Positive Organizing and Organizational Tragedy. In K. S. Cameron, J. E. Dutton & R. E. Quinn, (Eds.), *Positive Organizational Scholarship: Foundations of a New Discipline* San Francisco: Berrett-Koehler, 2003), 66-80 (68).

<sup>64</sup> R. Heifetz & M. Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leadership*. (Cambridge, Massachusetts: Harvard Business School Press, 2002).

<sup>65</sup> E. H. Schein, Kurt Lewin's change theory in the field: Notes toward a model of managed learning. *Systematic Practice*, 9, 27-47.

<sup>66</sup> W. Torbert, *Action Inquiry: The Secret of Timely and Transforming Leadership*. (San Francisco, California: Berrett-Koehler, 2004).

commitment to change is preceded by increased consciousness, increased awareness of alternatives, emotional arousal, and self-reevaluation.<sup>67</sup> In terms of integrity and confidence, the literature suggests that integrity is associated with increased self-esteem, self-regard, productive interpersonal relationships, teamwork and a positive climate.<sup>68</sup> Leaders can, therefore, increase their integrity and virtue by becoming more conscious of both their hypocrisy and our potential. Csikszentmihalyi suggests that how leaders develop is determined by how they allocate their attention.<sup>69</sup>

The fundamental state of leadership framework offers deep insight into how leaders can better tap their transformational potential. The framework challenges leaders to see their own possibilities for greatness. Many leadership theories look across people for attributes of greatness. This framework directs leaders to look for greatness within. The questions are designed to transform how leaders see themselves and their context. They lead to more positive emotions, insights, behaviors and relationships. They increase the likelihood that leaders can influence their environment because in the fundamental state of leadership they better understand the nature of world and how they can change it by changing themselves.

Here it is important to identify four questions that can redirect attention and elevate one's current psychological state: 1) What results do I want to create? 2) Am I internally driven? 3) Am I other-focused? 4) Am I externally-open?

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<sup>67</sup> J.O. Prochaska, C.C. DiClemente & J.C. Norcross, In search of the structure of change. In Y. Klar, A. Nadler, J.D. Fisher, & J.M. Chinsky (eds.), *Self Change: Social Psychological and Clinical Perspectives*. (New York: Springer-Verlag, 1994).

<sup>68</sup> K.S. Cameron, Organizational Virtuousness and Performance. In K. S. Cameron, J. E. Dutton & R. E. Quinn, (Eds.), *Positive Organizational Scholarship: Foundations of a New Discipline* (San Francisco: Barrett-Koehler, 2003), 48-65.

<sup>69</sup> M. Csikszentmihalyi. *Flow: The Psychology of Optimal Experience*. (New York: Perennial, 1991).

It is important that the elements are posed in the form of questions. The process of asking questions has several important effects that stimulate a person to action. First, asking questions enhances mindfulness. Mindfulness is the ability to pay attention to an experience from moment to moment —without drifting into thoughts of the past or concerns about the future, or getting caught up in opinions about what’s going on.<sup>70</sup> Langer suggests that if one wants to change things in their life, they need to change the way they think about themselves. These questions can help change self-perspective. Second, by asking questions of oneself, one moves from a passive state to a more active state. Instruction could be given about the fundamental state of leadership, but the process of asking people a series of questions moves them to think about what the fundamental state of leadership means for them. The asking process puts people into an inquiry mode which enhances thinking and action.<sup>71</sup>

### **The Question of Mental Models**

Drucker and Senge, two fixtures in the business, management, and leadership literature of the past several decades, believe the first key tactic for leading change in today’s world is to become disciplined at abandoning current ways of doing things.<sup>72</sup> This begins, as Hesselbein asserts, as leaders of the future focus on *how to be*, rather than a common past practice of *how to do*.<sup>73</sup> This shift places greater emphasis on a

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<sup>70</sup> E. Langer, *Mindfulness*. (New York: Addison-Wesley, 1990).

<sup>71</sup> W. Torbert, *Action Inquiry: The Secret of Timely and Transforming Leadership*. (San Francisco, California: Berrett-Koehler, 2004). For further discussion on the key questions of the formative state of leadership see R. E. Quinn, & G.M. Spreitzer Entering the Fundamental State of Leadership: A Framework for the Positive Transformation of Self and Others. In R. Burke & C. L. Cooper, (Eds.). *Inspiring Leaders*, (London, U.K.: Routledge, Taylor & Francis, 2005).

<sup>72</sup> P. F. Drucker, and P. Senge, Strategies for change leaders: A conversation. *Leader to leader*, 18, 2000, Fall 15-20. New York: The Drucker Foundation. The authors go on to list three other keys to leading change as well. They believe that by foreseeing the likely impacts of current trends, leaders should

leader's character, values, mind-set, behavior, and his or her relationships with others. Just underneath the surface of what leaders do lies a motivating force that shapes them. It's the unspoken, unacknowledged, and most times unrecognized assumptions that guide their actions in ways that can be productive--or destructive. Often these assumptions are referred to as mental models. People often are unaware of their mental models and their effects, yet these models determine what people pay attention to and therefore influence what people do and how they do it. Left unexamined and unchallenged, mental models influence people to see what they have always seen, do what they have always done, be what they have always been, and therefore produce the same results.

As stated earlier, Senge refers to "mental models" as "deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action. Very often we are not consciously aware of our mental models or the effects they have on our behavior."<sup>74</sup> Hallie Preskill and Rosalie Torres describe mental models as a set of personal opinions, perceptions, and views of the world.

These values, beliefs, assumptions, and knowledge have been developed over time, are thought of as 'truths,' and are what guide people in their everyday lives. They are manifested in the taken-for-granted behaviors by which we function and often are manifested in opinions we hold (1999, 66).

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learn how to preempt change, rather than react to it after the fact. Second, they advise leaders to focus on opportunities rather than problems. Leaders should have a *creation* orientation, rather than a *problem-solving* orientation, toward life and work. Third, they encourage leaders to preserve institutional values and to build trust in times of change. Lastly, Drucker and Senge suggest that a key element in the leadership effectiveness of an individual or organization is the ability to create and sustain worker satisfaction. Attracting and retaining knowledge workers requires the work environment to be infused with the opportunity to take risks, be creative, and to find joy and meaning in work.

<sup>73</sup> F. Hesselbein, F. The "how to be" leader. In F. Hesselbein, M. Goldsmith, & R. Beckard (Eds.), *The Leader of the Future* (San Francisco, California: Jossey-Bass, 1996), 121-124.

<sup>74</sup> Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Currency Doubleday, 1990), 7.



Mental models are powerful because they frame and influence the way leaders perceive, understand, interpret, and act upon their world. However, not all mental models are functional or correct. Change requires that leaders unlearn negative mental models and learn new ones. Mental models resist change. People don't like to change what they think they know. Given new information to consider, individuals will search their existing mental models to ensure that the new information is consistent with what they know. If the new information fits an existing mental model, the person accepts the information. Perhaps the information even expands or improves the person's existing mental model. If the individual cannot link the new information to an existing mental model, he or she may construct a mental model to understand the new information or discard the information as irrelevant, unimportant, or wrong.

Because mental models are essentially invisible to people until a deliberate effort is made to bring them to the foreground, the initial task for changing them is bringing them to the surface, exploring their structure, and talking about them with minimal defensiveness.<sup>75</sup>

Peter Senge says that, in order to help people improve their mental models, it is important that those assisting in the process:

- Direct people's attention to a specific aspect of their work;
- Do not tell people exactly what to do;
- Do not limit conversations about mental models to a few people; instead get people who need to work together to collaboratively learn new models for effective action; and,
- Focus on the evolution (not revolutionary change) of individual and organizational mental models in the minds and behavior of the people.<sup>76</sup>

Senge's advice is just the start for helping pastors learn new mental models.

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<sup>75</sup> Senge, *The Fifth Discipline*, 236.

<sup>76</sup> Peter Senge, Learning to alter mental models. Retrieved July 11, 2002, from <http://www.sol-ne.org/res/kr/mentmodel.html>.

## **Transformative Learning**

To focus on the evolution of mental models it is important to study the transformation of the content of consciousness—that is, on assumptions or premises that form the content of one’s frames of reference, meaning schemes, or meaning perspectives. Jack Mezirow describes four ways that transformative learning takes place: elaborating existing frames of reference, learning new frames of reference, transforming frames of reference or points of view, and transforming habits of mind.<sup>77</sup>

Mezirow’s studies teach that transformation in the context of consciousness is facilitated most effectively when people nurture interdependent processes of discernment and critical reflection. Discernment is a process of seeing patterns of relational wholeness that begins with an attitude of receptivity and appreciation. Critical reflection is a process of precipitating transformation in frames of reference by surfacing and challenging uncritically assimilated assumptions about oneself and one’s world. Frames of reference are transcended rather than analyzed; new frames of reference emerge. Mezirow argues it is time for “helping learners to be self-guided, self-reflective, and rational and helping to establish communities of discourse in which these qualities are honored and fostered.”<sup>78</sup>

## **Summary Comments on the Nature of Leadership**

Having examined the foundations of leadership theory and reviewed some of the major advancements in its evolution, several observations can be made:

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<sup>77</sup> Jack Mezirow, *Fostering Critical Reflection in Adulthood*, (San Francisco, Calif.: Jossey-Bass Publishers, 1990).

<sup>78</sup> Mezirow, 224.

1. First, although the quest to identify an irrefutable model of effective leadership is entering its second century, it is apparent that there is no “one right way” to demonstrate successful leadership. Hundreds, perhaps thousands of models and prescriptions for practicing successful leadership have been created. Research, however, has shown that there are many ways to exhibit effective leadership. Related to this are the widely accepted premises that different people need to be led differently, and that the specific situation and variables that impact a given situation also largely affect how leadership transpires.

2. Leadership as a concept has advanced from being a product to a process, representing a shift from a focus on traits to an expanded, holistic view. Typically, leadership is defined as a process whereby the leader influences a group or individual to achieve a mutually held goal. However, identifying the significant traits of past and present leaders has renewed an interest in the trait approach to leadership.

3. As a process, leadership is a teachable and learnable practice. Leadership can be taught and it can be learned. Many factors play into one’s ability to demonstrate leadership, such as one’s desire to learn, maturity level, and having sufficient opportunity to apply what has been learned. Although genetics and personality disposition may play a limited role in one’s ability to exhibit leadership, *leadership is an art*, to restate De Pree’s mantra, and therefore it is something that can be learned and refined with practice.

4. Inherent in any definition of leaders and leadership are the core components of followers and followership. “The only definition of a leader is someone who has

followers,”<sup>79</sup> proclaims Drucker. A leader’s influence is not an inherent commodity, rather it is derived from the power followers willingly give the leader. The integral element of followers in the leadership equation helps make a distinction between leadership and power.

5. Fundamental to the exercise of leadership is a focus on mutually held goals between the leader and followers. Consequently, real leadership must extend beyond the leader’s desires and motivations. Also in line with this thinking is that leaders should proactively seek to transform followers, and that they should seek to satisfy their desires and motivations, “in a relationship of mutual stimulation and elevation.”<sup>80</sup>

6. Leadership requires emotional intelligence and is a creative, and spiritual endeavor. As a spiritual endeavor, leadership can be viewed as an attitude, as a conscious state of being, and as an overall approach to life that is based on moral values, personal and group fulfillment, and finding meaning and purpose in one’s work. As seen above, the trend is to include spirituality in the leadership literature and the irony is that, while secular leadership has become blatantly spiritual,<sup>81</sup> Christian leadership has become blatantly and blandly secular.<sup>82</sup> From a Christian perspective, spiritual leadership takes on additional meaning because it also refers to those who are led by the Holy Spirit and are seen to be those who will guide others in their spiritual development as Christians. Yet it

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<sup>79</sup> Peter Drucker, xii.

<sup>80</sup> Burns, 4.

<sup>81</sup> For example, Phil Jackson, describing his experience as coach for Michael Jordan and the Chicago Bulls wrote a book entitled, *Sacred Hoops: Spiritual Lessons of a Hardwood Warrior* (New York: Hyperion, 1995). Howard Schultz chronicled his Starbucks experience in *Pour Your Heart Into it: How Starbucks Built a Company One Cup at a Time* (New York: Hyperion, 1999 ).

<sup>82</sup>E. Glenn Wagner, *Escape from Church, Inc.* (Grand Rapids, Michigan: Zondervan Publishing House, 1999), writes, “Over the past two or three decades, however, the church has been reshaped into the image of a business corporation. Pastors have assumed the role of a CEO (chief executive officer), and accounting procedures have become the determining factor in the allotment of expenditures. A disturbing trend has become the high rate of pastoral burnout and the numbers of pastors being dismissed because they don’t fit the corporate model now in vogue.” (10).

appears that pastors are having difficulty with the spiritual nature of leadership and listening to the voice of the Spirit and discerning the presence of Jesus leading them forward.<sup>83</sup>

7. Although noticeably absent from much of the literature on leadership, the role ethics plays in the exercise of leadership is integral to the process. A fundamental precept is that leadership should be ethically driven. Such drive demands that leaders deal with the dark and shadow side of their lives.

8. A leader's ability to lead and a follower's ability to learn how to lead are best cultivated when the people in the organization are empowered, when innovation and creativity flourish, and when people find meaning and purpose in their work.

9. Mental models must be unearthed in order to begin the process of change. Mental models are powerful because they frame and influence the way educators and school districts perceive, understand, interpret, and act upon their world. However, not all mental models are functional or correct. Change requires that leaders unlearn negative mental models and learn new ones. Transformative learning and critical reflection as described by Mezirow are the approaches taken in this work, to encourage and equip leaders to provide the leadership needed in the changing world.

The problem arising now is that pastoral leaders do not feel capable of providing the leadership needed in today's world; they were trained in a different paradigm to perform ministry in a different context than confronts the church today. Before any professional educational program can be undertaken, it is important to have an understanding of that different training paradigm in order to determine the most effective

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<sup>83</sup> One recent survey revealed that across denominations, only 12 percent of pastors attribute moving from one church to the next as a result of God's call. *Facts & Trends* Nashville, Tenn.: Lifeway Christian Resources of the Southern Baptist Convention, Vol. 51, Number 5 September/October 2005, p.4.

ways of planning educational development. A brief overview of the recent history of ministerial education will illustrate some of the debates that have surrounded pastoral education, and the profound influence that the way in which pastors were trained affects their current thinking about themselves and their practice.

### **Pastoral Education**

For over three hundred years there has been universal agreement that a minister needed to learn from three principal fields, Bible, church history and theology. Later a fourth field was added, that of practical theology. This immediately created a distinction between the so-called classical disciplines that are sometimes grouped as theological studies, and the more practical or ministry-related studies. This distinction still exists in many theological institutions.<sup>84</sup> During the 1960's the demands of a fragmented society and the loss of what had passed for epistemological certainty about the form of pastoral education came together to force a reconsideration of that form in the light of the clear need to be socially relevant.

Hough and Cobb suggest that church leaders should not be viewed as pastoral managers or pastoral therapists.<sup>85</sup> Instead they should be “practical thinkers” and “reflective practitioners;” that is, to be thinking *about* practice and thinking *in* practice.<sup>86</sup> For Hough and Cobb, ministerial education is focused on practical professional task. The heart of their proposal for theological education is to replace the historic images of

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<sup>84</sup> This statement comes from the author's understanding of and education in Southern Baptist theological education. The debate over theological education served as one of the major arguments of the dividing of the Southern Baptist Convention in the 1980's.

<sup>85</sup> Joseph C. Hough and John B. Cobb *Christian Identity and Theological Education* (Chico, Calif.: Scholars Press, 1985).

<sup>86</sup> Robert Banks, *Re-envisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, Mich.: Eerdmans 1999), 35.

minister as Master, Revivalist, Builder, Pastoral Director and the more contemporary image of Manager and Therapist, with the image of the minister as Practical Christian Thinker or Practical Theologian. Practical theology is critical reflection on the church's practice.<sup>87</sup>

Groome applauds Hough and Cobb's recommendations to make reflection on praxis the cornerstone of ministerial education, but he faults them for not developing a thoroughly practical pedagogical method:

We need a radical reform of theological education as it is typically carried on if we are to form "practical theologians" who can effectively guide the church in its reflection on appropriate practice for authentic Christian living in our time.<sup>88</sup>

He states that Hough and Cobb pay no attention to the style of the teaching/learning act required in the theological education they envisage. Their reflections and proposals are confined almost exclusively to the content of the curriculum, with *what* is being taught, rather than the process for *how* the content should be taught. "The issue of how best to educate and form ministerial leaders surely have been crucial for the Church in every age, but it would seem to have a particular urgency in our own."<sup>89</sup>

Thus for Groome the crisis in theological education today is also less with *what* is being taught and more with *how* it is being taught. The typical teaching style that predominates in our theological institutions is marked by a theory-to-practice assumption about how to promote the "knowing" that is needed by future ministers.

We need an epistemological conversation that will be reflected in the central historical event that effects theological education 'in our teaching/learning act' if we are to educate practical theologians.<sup>90</sup>

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<sup>87</sup> Hough and Cobb, 90-91.

<sup>88</sup> T Groome, Religious Educator's Response. Don S. Browning, David Polk, Ian S. Evison (eds.). *The Education of the Practical Theologian* (Atlanta, Georgia: Scholars Press, 1989), p.78.

<sup>89</sup> Ibid., 77.

<sup>90</sup> Ibid., 83.

He goes on to say, “there is a growing awareness that something is significantly wrong with and ineffective about the mode of ministerial training which is typically provided by our seminaries and divinity schools.”<sup>91</sup>

Groome is convinced that if pastors are to be capable of acting reflectively from an informed and practical Christian perspective in historical contexts, then the teaching/learning act that effects the education of practical theologians must itself be an exercise that constantly engages both theory and practice as constitutive components of the curriculum. In other words, we must teach pastors in a mode that forms them in how we would have them minister. He writes, “our new theoretical clarity about theological education must now be reflected in how we actually teach theology. Without a paradigmatic shift in our teaching, the new paradigm for doing theology will remain more of a theory than a practice.”<sup>92</sup>

This certainly presents a challenge to current practice in many theological institutions and has profound implications for the planning of any professional educational program for pastors who still see themselves as managers and therapists.

The dilemma confronting the church today is that she is expecting her pastors to be able to be leaders in a very different context from the one for which many of them have been trained. Is it possible for those trained from a church-culture perspective (where the church played a central role in the life of the community and the role of the minister was clearly understood by minister and lay people alike), to be able to operate effectively in a culture which is now referred to as post Christian and postmodern (the church no longer holds a central place and neither ministers nor lay people are really

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<sup>91</sup> Ibid., 77.

<sup>92</sup> Ibid., 87.



clear about the role of the minister)? Can ministers who see themselves (and are seen by their congregations) as pastoral managers and pastoral therapists become reflective practitioners capable of thinking *about* their practice and *in* practice? Can they actually become practical theologians?<sup>93</sup>

This brief overview of the dilemmas facing pastoral education today has relevance for the current study because it demonstrates that an educational leadership program must focus on helping pastoral leaders to change from acting as pastoral therapists and chaplains to acting as reflective practitioners and practical theologians who are capable of engaging both theory and practice. It also highlights the importance of ensuring that those who teach or facilitate such programs do so from the perspective of being practical theologians themselves.

### **Professional Development**

The next section of the literature review addresses the second major focus of this study: “professional development.” It commences with a brief overview of the nature of knowledge and learning in order to explain the preferred mode of learning chosen for the

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<sup>93</sup> Practical theology is that discipline within the theological curriculum whose task it is to describe, analyze, and interpret the contemporary situation in order to identify (a) both ongoing and timely **questions** to which the Christian church must make strategic response (b) the various **practices** that embody the church’s strategic response and in which is imbedded (though often uncritically) the Christian witness of faith, and (c) the **contexts** which shape those practices. The questions, practices, and contexts to be addressed in practical theology include but are not limited to the issues involved in the nurture of congregations, the mission of the church in the world, the transmission of the Christian tradition to new cultural and social institutions, the church’s worship of God, and matters of social justice and spiritual formation.

Practical theology, however, moves beyond this more descriptive moment toward the ongoing creative task of imagining and forming ever more effective and faithful Christian practices. In doing so, the discipline of practical theology requires not only an ability to think creatively about practices and about the various arts of ministry, but also an ability to think systematically and historically about the Christian faith and, indeed, about the very nature of the church so that practical theological research is never reduced to mere description, on the one hand, or a capitulation to practical considerations and contextual forces, on the other hand.

educational program, that is experience-based learning; and then highlights reflection as a major component of experience-based learning. Secondly, it explores Schön's notion of developing reflective practitioners that supports the previous section of the review highlighting the trend in pastoral education to train people as practical theologians. Thirdly, it presents a framework for planning an intentional education program.

### The nature of knowledge

Before any professional educational or development program is developed, it is essential that those responsible for designing the program have an understanding of the approach to learning, the adult learning principles and the construction of knowledge that undergird the program design.

There are three different schools of thought in relation to how knowledge is discovered and used.<sup>94</sup> One view (the *positivist approach*) is that knowledge is constructed scientifically. The *interpretive paradigm* sees knowledge as both subjective and socially constructed: its fundamental assumption is that each individual understands the world differently. This approach studies the different ways people make sense of situations. A third framework, the *critical framework*, places a much greater emphasis on the social context of knowledge and education. Critical theory focuses on the relationship of knowledge, power and ideology. This notion of critical and emancipatory theory and practice has been influential in adult education over the past century.

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<sup>94</sup> It is well beyond the scope of this project and this authors ability to provide any in-depth discussion on how knowledge is discovered and used. The reader is encouraged to investigate the three schools of thought, the positivist approach, the interpretive paradigm, and the critical framework theory to decide for themselves which approach they agree with. I refer the reader to Robin Usher and Ian. Bryant. *Adult Education as Theory, Practice, and Research: The Captive Triangle*. (New York: Routledge, 1989) for help in this search.

The interpretive *critical framework* is the one that is considered most appropriate to the current study because it focuses on the way people construct meaning. This framework suggests that people have cognitive frameworks that help them to make sense of the world. Thus learners are active; they do not simply passively absorb information but process it in their own ways. Here learning involves the reorganization of experiences in order to make sense of stimuli from the environment. Merriam and Caffarella explain that cognitively-oriented explanations of learning encompass a wide range of topics. What unites these various approaches is the focus on internal mental processes that are within the learner's control.<sup>95</sup>

Several theories which emphasize the central role of the learner in creating knowledge all have in common a *constructivist* theory of knowledge which recognizes that it is the learner who constructs knowledge, not the teacher. The constructivist view that learning is a process in which learners construct knowledge in order to make sense of their observations and experiences and to predict future events, provides a useful perspective from which to study changes in pastoral leaders' conceptions of leadership.<sup>96</sup> Constructivists writing from a cognitive perspective state that individuals create knowledge by linking new information with past experience to create a personal process for meaning-making. The learner progressively differentiates concepts into more and more complex understandings and also reconciles abstract understanding with concepts

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<sup>95</sup> Sharan B. Merriam, and Rosemary S. Caffarella, *Learning in Adulthood* (San Francisco, Calif.: Jossey-Bass, 1991), 131.

<sup>96</sup> I relied on S. Merriam, and Cunningham. (Eds.). *Handbook of Adult and Continuing Education*. (San Francisco, CA: Jossey-Bass, 1989), for my understanding of the various theories presented here. I also need to make clear that by taking this approach I am not stating that truth is totally subjective. This work does not advocate a constructivist view of truth. It only acknowledges the centrality of the role of the learner in the process.

gathered from previous experience.<sup>97</sup> New knowledge is made meaningful by the ways in which learners establish connections between knowledge learned, previous experiences, and the contexts in which learners find themselves.

One key assumption of this cognitive viewpoint is that learning is cumulative in nature and that nothing has meaning or is learned in isolation from prior experience. Thus the learner's experience is seen as a crucial component to knowledge acquisition and learning. One particular approach to learning which focuses on the learner's experience is experience-based learning; it will be briefly discussed in this next section.

### Experience-Based Learning

The distinguishing feature of Experience-Based Learning (EBL) is that the experience of the learner occupies a central place in all considerations of teaching and learning. Vella reminds us that, "Healthy adults desire to be subjects—decision makers—and resist being treated as objects...(at the disposal of other people)."<sup>98</sup> A key element of EBL is that learners analyze their experience by reflecting, evaluating and reconstructing that experience (sometimes individually, sometimes collectively, sometimes both) in order to draw meaning from it in the light of prior experience. This review of their experience may lead to further action.<sup>99</sup> EBL is a participative, learner-centered approach that places an emphasis on personal experience, rich learning events, and the construction of meaning by learners, and for this reason it is seen as an

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<sup>97</sup> Joseph Novak and D. Bob Gowin, *Learning How to Learn* (New York: Cambridge University Press, 1984).

<sup>98</sup> Jane Vella, *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults Revised Edition*, (San Francisco, Calif.: Jossey-Bass, 2002), 12

<sup>99</sup> Griff Foley, *Understanding Adult Education and Training* (St. Leonards, NSW, Australia : Allen & Unwin, 1995). See also David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (New Jersey: Prentice-Hall, 1984),

appropriate approach for the current study which is so related to the participants' experience. EBL is based on a set of assumptions about learning from experience which have been identified by Boud, Cohen and Walker as:

- experience is the foundation of, and the stimulus for learning;
- learners actively construct their own experience;
- learning is a holistic process;
- learning is socially and culturally constructed; and
- learning is influenced by the socio-emotional context in which it occurs.<sup>100</sup>

Foley outlines six features which characterize EBL and distinguish it from other approaches:

1. Involvement of the whole person; intellect, feelings and senses.
2. Recognition and active use of all the learner's relevant life experiences and learning experiences. Where new learning can be related to personal experiences, the meaning thus derived is likely to be more effectively integrated into the learner's values and understanding.
3. Continued reflection upon earlier experiences in order to add and to transform them into deeper understanding.
4. Whether or not the activity that leads to learning has been intentionally designed for that purpose.
5. Whether or not the learner's engagement in the experience is facilitated by some other person or persons. It is really important to ensure that there is an equal relationship between the facilitator and the learner.

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<sup>100</sup>David Boud, Rosemary Keogh, and David Walker, Eds. *Reflection: Turning Experience Into Learning*. (New York : Nichols Pub. 1985).

6. Whether or not the outcomes of learning through experience are to be assessed and, if so, by what means, by whom, and for what purpose this assessment is to be carried out.<sup>101</sup>

EBL is as much concerned with the process as the outcomes of learning, so tasks such as group projects, journals, reading logs and critical essays are used in assessment.

Kolb is another theorist to emphasize the importance of experience in learning. He offers a working definition, stating that “learning is the process whereby knowledge is created through the transformation of experience.”<sup>102</sup> This definition emphasizes several critical aspects of the learning process as viewed from the experiential learning perspective.

First, there is an emphasis on the process of adaptation and learning as opposed to content or outcomes. The second aspect is that knowledge is a transformation process, being continuously created and recreated, not an independent entity to be acquired or transmitted. Third, learning transforms experience in both its objective and subjective forms. Finally, to understand learning, we must understand the nature of knowledge and vice versa.<sup>103</sup>

Experience does not necessarily lead to meaningful learning; experience without reflection, generalization, hypothesis formation and testing does not result in learning. Thus it is important that any program designed to develop reflective practitioners include not only an emphasis on experience, but also an emphasis on reflection. Tennant and Pogson suggest that learning from experience includes three tasks, getting people to talk

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<sup>101</sup> Foley, 208-209.

<sup>102</sup> David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (New Jersey: Prentice-Hall, 1984), 38.

<sup>103</sup> Ortrun Zuber-Skerritt, *Professional Development in Higher Education: A Theoretical Framework for Action Research* (London: Kogan Page, 1992), 105.

about their experiences, analyzing those experiences individually or corporately, and then identifying and acting on the implications of what is revealed as a result of the analysis.<sup>104</sup>

Experienced-based learning suggests a cyclical process of action, reflection, abstraction, and experimentation. One theorist who comes from the constructivist perspective and who considers experience as crucial to learning is Kelly. In his personal construct theory, he conceived the learner as “personal scientist.”<sup>105</sup> In 1955 Kelly published his theory as a potential alternative to both the dominant behaviorism and the various psychoanalytical theories of the time. However, it is only in the last few decades that the climate has been conducive to a discussion and appraisal of his theory. According to Zuber-Skerritt, Kellys’ epistemological assumptions are that there is no objective knowledge of reality, but that reality can only be known through our constructions, which are subject to constant revision. Kelly’s theory begins with and centers on the person as ‘personal scientist’ and as an active knowing subject whose ultimate aim is to predict and control events.

Kelly’s epistemological position is probably more correctly titled ‘constructive alternativism’ because it is based on the assumption that our present constructs or interpretations of the universe are subject to revision or replacement. This contrasts with the more fundamentalist constructive positions which contend that all realities are subjective. Kelly also believes that people construe reality in an infinite number of different ways and that it is important to explore people’s thinking about their present situation. Kelly writes that “no one needs to paint himself [sic] into a corner; no one

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<sup>104</sup> Mark Tennant and Philip Pogson *Learning and Change in the Adult Years: A Developmental Perspective* (San Francisco, Calif.: Jossey-Bass, 1995).

<sup>105</sup> George A. Kelly *A Psychology of Personal Constructs* (New York: Norton, 1955).

needs to be completely hemmed in by circumstances; no one needs to be a victim of his [sic] biography.”<sup>106</sup>

This seemed very relevant to the current research where the emphasis is on leaders being able to change their thinking about themselves as leaders. It signals the need to include methods of data collection giving the researcher access to the personal constructs of participants.

This section of the literature review has focused on the constructivist understanding of learning because it is seen to be appropriate for a study which deals with the way that leaders construct their reality, and how that in turn affects the way they act as leaders. It sees the learner as active and values the experience of the learner. It explains how learners make sense of their worlds and how they establish connections between knowledge learned, previous experiences and the contexts in which the learners find themselves.

Since the current research is based in the context of professional development of leaders, it is crucial that those planning any educational activity take this understanding of the learner and the learning process into consideration. It has also explored Experience-Based Learning and presented it as an appropriate approach for the current study grounded in the experiences of the participants. It has also identified Kelly’s personal construct theory as one which is concerned about helping people become aware of their constructs by making implicit knowledge explicit. This is argued to be a very appropriate approach to use in a program designed to help leaders think about themselves as leaders.

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<sup>106</sup>G. A. Kelly, *A Theory of Personality: The Psychology of Personal Constructs* (New York: Norton, 1963), 15.



The basic framework of experience-based learning has inspired a number of well-documented approaches to professional development, all concerned with promoting reflection on experience. One such approach is that developed by Schön and his model of professional development is presented in the next section of this review because he, too, is concerned about professionals becoming reflective practitioners. Thus it is recognized that his research is relevant for the current study that seeks to assist pastoral leaders to become more reflective.

### Defining Professional Development

In 1984 Schön presented a paper entitled *The crisis of professional knowledge and the pursuit of an epistemology of practice*.<sup>107</sup> In it he outlined the growing crisis of confidence that our society has in the professions. This has been exacerbated in recent years with many well-publicized scandals involving professionals (including clergy). Now professionals find themselves in a very different and difficult place. Their claims to privileged social positions and autonomy of practice have come into question as the public has begun to have doubts about professional ethics and expertise. As our society has become more litigious, professionals themselves have shown a loss of confidence in their roles and responsibilities. They are becoming aware of situations of complexity and uncertainty. Clergy suffer these same anxieties. In fact, stress and burnout have become major concerns for denominational leaders around the world. Veteran pastor H.B. London describes it this way:

Contemporary pastors are caught in frightening spiritual and social tornadoes, which are now raging through home, church, community and culture. No one

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<sup>107</sup> Donald A. Schön, The crisis of professional knowledge and the pursuit of an epistemology of practice. *Journal of Interprofessional Care* 6 (1), 1992, 49-63.

knows where the next twister might touch down or what values the storms will destroy. . . .

Something has to be done. Ministry hazards are choking the hope out of pastors' souls. "They feel disenchanting, discouraged and often even outraged. . . . Fatigue shows in their eyes. Worry slows their stride. And vagueness dulls their preaching. . . . Overwork, low pay and desperation take a terrible toll as pastors struggle to make sense of crammed calendars, hectic homes, splintered dreams, starved intimacy and shriveled purpose. Many hold on by their fingernails, hoping to find a hidden spring to refresh their weary spirits and scrambled thoughts."<sup>108</sup> (1993, on-line)

Schön suggests that "the eminent professionals were disturbed...to discover that the competencies they were beginning to see as central to professional practice had no place in their underlying model of professional knowledge."<sup>109</sup> Schön describes the current epistemology of practice and then proposes an alternative one grounded in observation and analysis of the artistry of competent practitioners that he called 'reflection-in-action.' This model actually focuses on the way in which professionals think and act in actual work situations. The 'practitioner-centered' model puts the practitioner and the complex contexts in which s/he works at the center of the model. Foley points out that this practitioner-centered model of professional education assumes that adult educators and other professionals are active thinkers, or practical theorists, who are continually trying to make sense of their work. This is very similar to Kelly's concept of the learner as 'personal scientist.'

Schön is concerned that the positivist epistemology of practice that sees professional practice as essentially technical, does not take into consideration the fact that many professionals (including clergy) often do things that they cannot give complete or even reasonably accurate descriptions. They make judgments of quality for which they

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<sup>108</sup> H.B. London & Neil B. Wiseman, *Pastors at Risk*, (Wheaton, IL: Victor Books, 1993) quoted on [www.parsonage.org/pastor/resources/](http://www.parsonage.org/pastor/resources/) Accessed 10 January 2001.

<sup>109</sup> Donald. A. Schön, *The Reflective Practitioner*. (New York: Basic Books. 1983),51.

cannot state adequate criteria, and they sometimes display skills for which they cannot describe procedures or rules. He suggests that “by defining rigour only in terms of technical rationality, we exclude as non rigorous much of what competent practitioners actually do.”<sup>110</sup>

He then uses a very apt metaphor to describe the situation.

In the varied topography of professional practice, there is a high, hard ground which overlooks a swamp. On the high ground, manageable problems lend themselves to solutions through the use of research-based theory and technique. In the swampy lowlands, problems are messy and confusing and incapable of technical solution. The irony of this situation is that the problems of the high ground tend to be relatively unimportant to individuals or to society at large. while in the swamp lie the problems of greatest human concern.<sup>111</sup> (1984, 54).

Professionals such as clergy conduct most of their practice in the ‘swamp’ of the real world where problems do not present themselves as well-formed and unambiguous, but rather as messy and indeterminate. In the swamp the practitioner must find or construct problems from ambiguous situations.

Schön suggests that it is timely to reconsider the question of professional knowledge and look for an epistemology of practice taking full account of the competence practitioners display in situations of uncertainty, complexity, and uniqueness. Practitioners often show themselves in everyday situations to be knowledgeable in a special, intuitive way. They may not be able to say what they know. Their knowing is tacit or implicit. Their knowing is actually *in* their action. This is what Schön calls “knowing-in-action.” “Once we put technical rationality aside...there is nothing strange about the idea that a kind of knowing is inherent in intelligent action.”<sup>112</sup>

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<sup>110</sup> Ibid., 54

<sup>111</sup> Ibid.

<sup>112</sup> Ibid., 56.

Schön locates his notion of knowledge-in-action within the tradition of philosophical enquiry advanced by others. But it is reflection-in-action which is the central concept in Schön's analysis. According to Schön, "reflection-in-action involves a stop-and-think. It is close to conscious awareness and is easily put into words. Often, however, reflection-in-action is smoothly embedded in performance; there is no stop-and-think, no conscious attention to the process, and no verbalization."<sup>113</sup>

In his 1987 book *Educating the Reflective Practitioner*, Schön attempts to develop a new epistemology of practice by suggesting that "the question of the relationship between practice competence and professional knowledge needs to be turned upside down."<sup>114</sup> He goes on to indicate that the focus of professional development should be on careful examination of artistry, the competence by which practitioners actually handle indeterminate zones of practice. He describes artistry as an exercise of intelligence, a kind of knowing.

When Schön explored how this might happen within different professions, he made the interesting observation that "in some fields the question of professional artistry has come up in the context of continuing education. Educators ask how mature professionals can *be* helped to renew themselves so as to avoid burnout, how they can be helped to build their repertoires of skills and understandings on a continuing basis."<sup>115</sup>

These were the very questions confronting the planning of this project, and for this reason Schön's model became an integral part of the approach taken by the

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<sup>113</sup> Ibid., 58.

<sup>114</sup> Donald A. Schön, *D.A. Educating the Reflective Practitioner*. (San Francisco, Calif.: Jossey-Bass, 1987), 13.

<sup>115</sup> Ibid., 15.

researcher. Schon claims that reflection-in-action is not the sole source of professional knowledge but it is a means of learning from experience.

Thus Schön's constructivist approach to professional knowledge grounds the acquisition of professional knowledge in the experience and actions of the practitioner. Although Schön recognizes that, like many everyday acts of recognition, judgment and skilful performance, much of the expert practitioner's knowledge is tacit in nature (knowing more than we can say). He proposes that formally tacit knowledge can be made explicit through reflection-in-action leading to construction and reconstruction of knowledge. So reflection-in-action involves practitioners revising their personal constructs of leadership while engaged in practice. Learning from experience takes place through reflecting in the process of experience, and that often happens at an intuitive, tacit level.

In comparison, Boud and his associates initially differed from Schön's understanding. They emphasized reflection *after* the event as the key factor in promoting learning from experience. There are two components of an experience: the experience and then reflective activity based on that experience.<sup>116</sup> They subsequently revised their views to "encompass reflection in the midst of experience and the foundations on which learning builds."<sup>117</sup> This latter stance aligns them more closely with Schön, as they came to believe that "we experience as we reflect, and we reflect as we experience."<sup>118</sup> Their most recent model of learning through experience accounts for the preparation the learner

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<sup>116</sup> Boud, Keogh and Walker, 18.

<sup>117</sup> D., Boud, and D. Walker, In the Midst of Experience: Developing a Model to Aid Learners and Facilitators. In John Mulligan and Colin Griffin Eds., *Empowerment through Experiential Learning* (London: Kogon Page, 1992), 168.

<sup>118</sup> Ibid., 167.

brings to the experience, the experience itself, and the two-way process of reflecting back and forward during and subsequent to the experience.

But how do professionals learn to reflect before action, in action, and on action? Is it possible for mature leaders to develop the capacity to become reflective practitioners? These were some of the questions that challenged the planner of the project.

The solution that is most frequently proposed, when problems such as the re-orienting of leaders within organizations are identified, is to institute some kind of training program. However, this solution has not had overwhelming success and, in fact, “organizations have found that training is not enough to meet the demands of continuous learning.”<sup>119</sup>

Argyris suggests that the most powerful barrier to the success of the training solution is one of perception that is controlled by personal beliefs.<sup>120</sup>

Butler believes that:

The training solution has within it the seeds of its own limited effectiveness because it is an externally prescribed skilling process rather than a problem-correcting process focusing on personal beliefs, values and experiential knowledge. The training solution is best for remedying skill deficiencies within a community sharing a vision that embraces the skills, whereas learning to promote and use independent learning is an instance of the much more significant category of professional re-orientation and self-transformation.<sup>121</sup> (1993, 266).

The planner of the project certainly did not want to offer another training course that leaders attended, because one of the unintended consequences of the training solution

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<sup>119</sup> Karen Watkins and Victoria Marsick, “Towards a Theory of Informal and Incidental Learning in Organizations.” *International Journal of Lifelong Education* 11(4), 1992, 287-300, (288).

<sup>120</sup> Chris Argyris, *Reasoning, Learning and Action: Individual and Organizational* (San Francisco, Calif.: Jossey-Bass, 1982).

<sup>121</sup> J. Butler, From Action to Thought: The Fulfillment of Human Potential. In J. Edwards (ed.) *Thinking: International Interdisciplinary Perspectives*. (Melbourne, Australia: Hawker Brownlow Education, 1993), 266.

is that the focus of professional development is shifted, and for many professionals, professional development simply becomes “going to courses.”<sup>122</sup> This usually means that there is no real long-term change in their professional practice. One of the desired outcomes of the project was to re-orient and transform pastoral leaders so they could become practitioners who were capable of reflection-prior-to-action, reflection-in-action and reflection-on-action.

This is much more complex than simply teaching leaders some new skills. The work of Belenky, et al., demonstrates that the reflective process can change throughout a person’s life.<sup>123</sup> It was this aspect that encouraged the planner of the project to incorporate reflection into the learning design. It was anticipated that pastoral leaders would be able to become more reflective, even though some of them were mature adults.

Cervero points out that the starting point for developing educational strategies that will foster this kind of reflection is to provide experientially-based methods which will help the learners become researchers of their own practice.<sup>124</sup> He highlights some of the important implications of this model of learning for educational interventions in which one wants to change what professionals know or do. Because learning is an active process, the educator’s task involves more than the transmission of information. The educator must take into account the professional’s prior knowledge. Professionals must be able to test, evaluate and modify their existing cognitive structures (schemata) so that

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<sup>122</sup> “Kill the Conference? Jane Vella’s Radical Prescription for Learning” where Vella states, “They make you go all the way to Timbuktu for information I could learn from the laptop on my back porch. For information, I can go to the library. But for learning,” she continued, “I’d go anywhere — to Mars, even.” Internet: <http://www.pcma.org/publications/AdultsLearn/prescription1.htm> Accessed August 24, 2006

<sup>123</sup> Mary F. Belenky, et. al, *Women’s Ways of Knowing: The Development of Self, Voice and Mind*. (New York: Basic Books, 1986).

<sup>124</sup> Ronald M. Cervero *Effective Continuing Education for Professionals* (San Francisco, Calif.: Jossey-Bass, 1988).

some resolution can be achieved between the learner's knowledge structures and the one proposed by the new information. This means that any educational program based on a constructivist approach will include strategies that take the learner's experience into account, strategies such as case studies and simulation activities.

Foley makes a very important point when he describes critical reflection as "the identification and challenging of people's assumptions."<sup>125</sup> Brookfield<sup>126</sup> and Mezirow<sup>127</sup> are two other theorists who have developed this form of critical reflection. In the planning of the project consideration was given to incorporating aspects of critical reflection into the program because it was recognized that if people were going to actually change their thinking about their practice of leadership, they would first of all have to examine critically some of their underlying assumptions about themselves as leaders and how this impacts on their actual leadership practices.

However, the question which then confronted the one planning the project was whether is it possible for those trained within a positivist paradigm to be retrained and re-oriented so that they are able to function as effective leaders in these chaotic times of transition. Can leadership be developed, or do leaders have to be born with the right genes? It was important for the one planning the program to know whether it is possible to develop leaders, especially mature leaders, so the next section of the literature review briefly explores that question.

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<sup>125</sup> Foley, 208-209.

<sup>126</sup> Stephen D. Brookfield, *Developing Critical Thinkers: Challenging Adults to Explore Alternative Ways of Thinking and Acting*. (San Francisco: Jossey-Bass, 1987).

<sup>127</sup> Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco, Calif.: Jossey-Bass, 1991).



## Leadership Development

Conger suggests “there are indicators that leadership is indeed more a matter of development and experience than of genes or family dynamics.”<sup>128</sup> He believed it is possible to actively train and develop leaders but this may mean that selection processes and specific training and development programs may need to be dramatically changed.

Gardner also addresses the question of whether leadership can be taught, and his answer is an emphatic yet qualified ‘yes,’ stating that “most of the ingredients of leadership can be taught, qualified because the ingredients that cannot be taught may be quite important.”<sup>129</sup>

Gardner goes on to suggest that the notion that all the attributes of a leader are innate is demonstrably false. There is no doubt that certain characteristics are genetically determined; for example, energy levels. But the individual’s hereditary gifts, however notable, leave the issue of future leadership performance undecided. Gardner is bold enough to recognize that most of the capabilities that enable an outstanding leader to lead are actually learned. The maturing of any complex talent requires a combination of motivation, character and opportunity.

However, leadership development is a process that extends over many years. It calls for repeated assessment and repeated opportunities for training. In some individuals leadership gifts are well hidden until mature years. For this reason, it is important to provide mid-career renewal opportunities. And many leaders who have functioned effectively during the early years of their careers sometimes experience a mid-life slump. Some grow stale or burn out; others lose their sense of direction. Mid-career training and

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<sup>128</sup> Jay A. Conger *Leaders: Born or Bred?* In Syrett and Hogg, 361.

<sup>129</sup> John W. Gardner *On Leadership* (New York: The Free Press, 1990), 157.

refresher experiences acknowledge the continuing nature of personal growth and encourage people to keep up to date in their chosen field.

In summary, the literature on leader development suggests that it is certainly possible to develop leaders, but that a number of other dimensions must also be part of the program. These dimensions include the importance of providing opportunities for leaders to critically reflect on their underlying assumptions about themselves as leaders and on their past experiences. Any program designed to help leaders change their leadership thinking and practices would need to include these aspects.

### Theoretical Propositions

Having reviewed the literature in the two key areas of leadership and professional development, and after raising several other relevant issues, it is now possible to draw these issues together to create a framework that will inform the project.

Figure 3.1 illustrates four components incorporated into the project framework.

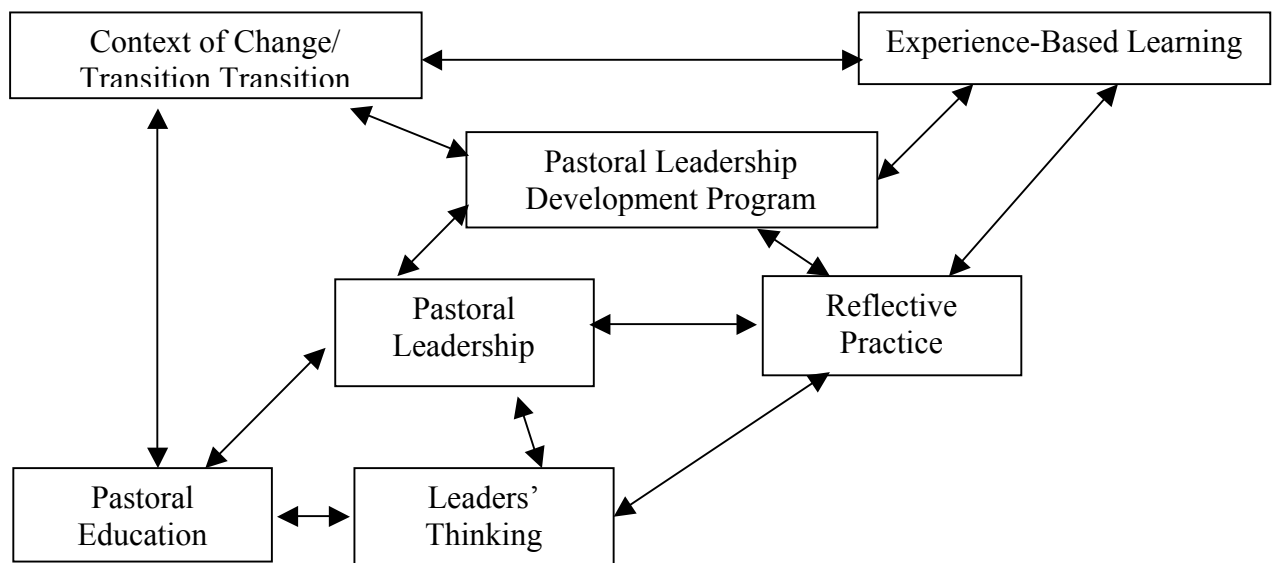


Figure 3.1 Framework for Pastoral Leadership Development Program

As illustrated in Figure 3.1, there is a need for participants to be exposed to some current theories of pastoral leadership so that their conceptions of leadership can be challenged and changed (if necessary). If pastoral leaders are going to be able to change their thinking about themselves as leaders, they must be exposed to other (newer) conceptions of effective pastoral leadership.

Peoples' experiences of pastoral education, as well as their own thinking about themselves as leaders, influence their conceptions of pastoral leadership. So the framework divides conceptions of pastoral leadership into two categories: pastoral education and leader's thinking. Part of the purpose of presenting newer conceptions of pastoral leadership is to help leaders rethink their role and to help re-orient them.

These newer conceptions of leadership are also closely linked with another of the components of the framework; the context of change, transition and the need to exegete the context in which ministry is occurring. As pastoral leaders develop a clearer understanding of the context in which they are ministering, they become more aware of the need to change the way they are providing leadership and are more open to explore alternative leadership practices.

To ensure that learning during the project is as effective as it can be, experience-based learning is another crucial component of the framework. Since the participants in the project are all mature-aged practitioners with several years of ministry experience, it is important that learning takes into account those experiences, and, as much as possible, keeps the focus on the learner. Jane Vella believes that learners come with both experience and personal perceptions of the world based on that experience, and all deserve respect as subjects of a learning dialogue. Adult education, community

education, and training are most effective when we honor that assumption. This is, as Vella states, quantum thinking at its best. This is experience-based, dialogical education.<sup>130</sup>

The final component of the framework is reflective practice. Pastoral leaders need to develop this capacity if they are to survive in a context of constant change and transition. Thus all four components are related to and are influenced by each other; this is indicated in Figure 3.1 by the two-directional arrows.

It is now possible to make some theoretical propositions about the research questions. Based on the analysis in this chapter it is argued that pastoral leaders can change their thinking about themselves as leaders and their actual leadership practice through intentional professional and educational development—providing the following dimensions are incorporated into an intentional intervention:

1. there is opportunity for critical reflection and reflection on practice;
2. participants are exposed to a number of more recent theories of leadership that give them a new understanding of their role as ministerial leaders;
3. experience-based learning principles are employed;
4. the intervention is conducted over a period of time allowing participants to reflect on any changes in their thinking and practice; and
5. the context of change and transition is recognized.

The next chapter explores the design and methodology for the research investigating the extent to which an intentional professional development program can change ministerial leaders' thinking about themselves as leaders, and their actual

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<sup>130</sup> JaneVella, *Learning to Listen, Learning to Teach*, 27.

leadership practices. It gives an account of the choice of particular methods of data collection and describes the project based on the framework presented in the current chapter.

## CHAPTER 4

### PROJECT DESIGN

This project offered an educational approach to a leadership development program to equip pastoral leaders for the realities of the new culture. It focused primarily on transformation of the content of consciousness—that is, on assumptions or premises that form the content of pastor's frames of reference, meaning schemes, or meaning perspectives.

Building on the growing awareness and understanding of the new realities challenging the church, her leaders and its ministry, this project provided an environment for pastors to focus on personal assumptions and ministry in the postmodern milieu. It challenged leaders with a critical exploration of competencies and skills required to lead in this period of rapid and discontinuous change. Based on research in leadership and change theory, the project explored the four main functions of leaders capable of honoring the past while improvising and imagining the future God has for a particular people living in a particular place. The project explored the nature, function, and practice of leadership through two retreats, small community learning activities, and experiences designed to foster a highly dialogical environment of collegial learners who reflect on ministry together as a band of missionary leaders.

The project was designed to create and facilitate a dialogical community that enables learners to engage in rational discourse and action. Mezirow defines this type of activity as

the process of assisting those who are fulfilling adult roles to understand the meaning of their experience by participating more fully and freely in rational

discourse to validate expressed ideas and to take action upon the resulting insights. Rationality means assessing the validity of expressed ideas through reflective and critically reflective discourse. Rational thought and action are the cardinal goals of adult education.<sup>1</sup>

This project was an investigation into the extent to which an intentional educational program contributes to changing ministerial leaders' thinking about themselves as leaders, and their actual leadership practice. The educational program is based on the framework developed in the previous chapter, and draws upon Mezirow and Schön's reflective practices and experience-based learning and Vella's seven steps for project design.

The study explored the relationship between personal assumptions about ministry and the practice of pastoral leadership in the emerging culture, and chronicled the experiences of the program participants over a sixteen-week period in an attempt to answer the following research questions:

RQ.2. What is the relationship between personal assumptions (models, paradigms, etc) and leadership practice and effectiveness?

RQ.3. How would educational processes be used to promote the transformation of personal assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices?

RQ.4 What changes (if any) occurred in each of the participants' assumptions of pastoral leadership during the program and how would the impact of changes and the education program be evaluated?<sup>2</sup>

This chapter presents a brief discussion of the decision to use an interpretive

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<sup>1</sup> Jack Mezirow, *Fostering Critical Reflection in Adulthood*, (San Francisco, Calif.: Jossey-Bass Publishers, 1990), 354.

<sup>2</sup> The numbering of the research questions corresponds to the questions as they are numbered in chapter 1. Research question 1 was answered previously in chapter 2.

approach to the research, and gives an account of the reasons for choosing particular methods of data collection. It details the project design and presents a description of the educational program and those who participated in it. It also demonstrates from the literature review theoretical and empirical bases for each of the phases of the program, describes the methods of evaluation used in the research, and concludes with a table summarizing the methods of data collection relevant to each aspect of the research question, leaders' thinking and practice.

### **Methodology: Research Orientation**

#### Quantitative, Qualitative, and Mixed Research

There are currently three major research paradigms in education (and in the social and behavioral sciences). It is beyond the scope of this work to detail quantitative research,<sup>3</sup> qualitative research,<sup>4</sup> and mixed research.<sup>5</sup> These approaches are based on a set of assumptions, concepts, and values that are held by a community or researchers. For the most of the twentieth century the quantitative paradigm was dominant. During the 1980s, the qualitative paradigm came of age as an alternative to the quantitative

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<sup>3</sup> Examples of Quantitative purists are (Ayer, A. J. *Logical Positivism*. (New York: The Free Press. 1959); Maxwell, S. E., & Delaney, H. D. *Designing Experiments and Analyzing Data*. (Mahwah, New Jersey: Lawrence Erlbaum, 2004), Popper, K. R. *The Logic of Scientific Discovery*. (New York: Routledge, 1959), and Schrag, F. In defense of positivist research paradigms, *Educational Researcher*, 21(5), 5–8.

<sup>4</sup> Qualitative purists (also called *constructivists* and *interpretivists*) reject what they call positivism. They argue for the superiority of constructivism, idealism, relativism, humanism, hermeneutics, and, sometimes, postmodernism. Examples include Guba, E. G., & Lincoln, Y. S. *Fourth Generation Evaluation*. (Newbury Park, California: Sage, 1989), Schwandt, T. A. Three epistemological stances for qualitative inquiry: Interpretivism, hermeneutics, and social constructionism. In N. K. Denzin & Y. S. Lincoln, *Handbook of Qualitative Research* (Thousand Oaks, California: Sage, 2000), 189–213; and Smith, J. K. (1983). Quantitative versus qualitative research: An attempt to clarify the issue. *Educational Researcher*, 12, 6–13.; and Smith, J. K. (1984). The problem of criteria for judging interpretive inquiry. *Educational Evaluation and Policy Analysis*, 6, 379–391.

<sup>5</sup> For more insight in to this approach see, R. Burke Johnson and Anthony J. Onwuegbuzie, *Mixed Methods Research: A Research Paradigm Whose Time Has Come* *Educational Researcher*, 33(7). See also Tashakkori and Teddlie *Handbook of Mixed Methods in Social and Behavioral Research* (Thousand Oaks, California: Sage Publications, 2003).



paradigm, and it was often conceptualized as the polar opposite of quantitative research. Finally, although the modern roots of mixed research go back to the late 1950s, it truly became the legitimate third paradigm with the publication of the *Handbook of Mixed Methods in Social and Behavioral Research*. (2003, by Tashakkori and Teddlie).

The literature on qualitative methodology suggests that it can be a source of well-grounded processes with rich descriptions and explanations occurring in local contexts, and that it may use a wide range of methods of data collection and analysis.<sup>6</sup> This makes it particularly suitable for research into changes in leaders' thinking and practice where the focus is on meaning and interpretation. The following table indicates there are situations where a positivist approach is the most appropriate paradigm.

Table 4.1 Summary of Two Paradigms

Positivist	Interpretive
Society and Social System	The Individual.
Medium/large scale research.	Small-scale research
Impersonal, anonymous forces.	Human action continuously recreating social life.
Model of natural sciences.	Non-statistical.
“Objectivity”	“Subjectivity”
Research conducted from the outside.	Personal involvement of the researcher
Exploring behavior/seeking causes.	Understanding actions/meanings rather than causes.

Table 4.1 illustrates some important comparisons between the two contrasting approaches. Positivist approaches are useful in medium/large scale research where objectivity is required, where the research is conducted from outside and where the focus is on exploring behavior and seeking causes. On the other hand, interpretive approaches are useful when the focus is on individuals and it is small-scale research, when non-

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<sup>6</sup> Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis*. (Beverly Hills, Calif.: Sage Publications, 1984), 15.

statistical data is required, when the researcher is personally involved, and when the focus is on understanding meanings and actions.

Fortunately, social scientists today have abandoned the spurious choice between qualitative and quantitative data. They are now concerned with the combination of both, which makes use of the most valuable features of each. The problem then becomes one of determining at which points they should adopt the one approach, and at which points the other. In the current study it is recognized that, although the focus of the research is predominantly interpretive, there are some aspects of the research which are more suited to quantitative approaches.

The next section of the chapter demonstrates the appropriateness of the methods chosen for this study, a combination of qualitative and quantitative data collection, and making use of the most valuable features of each. Using a variety of methods also improves the validity of data.

### **Selection of Appropriate Methods of Data Collection**

Within qualitative research, many forms of data collection can be used depending on the particular research questions. As has already been pointed out, it is now acceptable to use a combination of qualitative and quantitative data collection methods. Because of the nature of this study involving individuals and the need for objective and subjective data, both qualitative and quantitative methods of data collection were utilized.

Having made this decision, the next step was to investigate the various methods of data collection available in order to determine which methods would be the most appropriate for the current research. It is important that each of the methods used to elicit

data should provide a valid perspective on participants' conceptions of effective pastoral leadership, and that the views elicited by different methods should be complementary. The ability of each method to trace conceptual change was a further consideration.

Observations, interviews, personal and official documents, photographs, recordings, drawings, e-mails, informal conversations, personal constructs and concept mapping are all sources of qualitative data. Since one of the aims of the current research is to elicit the participants' conceptions of pastoral leadership, two methods which are designed to make explicit individual's implicit knowledge—personal documents and informal conversations/interviews—were chosen. These methods seemed to provide the researcher with access to the thinking of pastoral leaders.

### **Research Design**

The design involved data being collected at a number of different points in time. First, the participants completed a survey during Phase 1 of the project. At the beginning of Phase 2 the participants completed a concept map. Concept maps were used to demonstrate cognitive differences over a period of time, and in this study were used to demonstrate differences in ministerial leaders' thinking about themselves as leaders before and after participating in an intentional educational program. The focus of the concept maps was on the participants' knowledge of effective leadership in a particular ministry setting. For most of the participants this meant the context of a congregation. Written summaries and comparisons of five video interviews of well known evangelical leaders were shown in Phase 2 and participants wrote reviews of the interviews, giving

the participants an opportunity to rate themselves against people they considered to be effective leaders. The maps and written responses represent the participants' initial conceptions (constructs) of effective leadership, and were completed before any interaction occurred.

Following the convention of Zuber-Skerritt, the approach chosen for this study involved reference to effective leaders and ineffective leaders, in addition to the subjects themselves (presently and how they want to be in the future), to focus on six elements that were to be included in their written summaries.<sup>7</sup> The elements were:

- self now
- ideal self
- effective ministerial leader 1
- effective ministerial leader 2
- ineffective ministerial leader 1
- ineffective ministerial leader 2

Participants were asked to think of two effective ministerial leaders and two ineffective leaders and were then asked to write their summaries.

After the completion of Phase 3 (the on-line community and the second retreat) the participants completed a second concept map and written summary. The concept maps were used to signal changes in the complexity and integration of ministerial leaders' concepts as they participated in the program. The written summaries were used to analyze changes in leaders' perceptions of themselves as effective leaders.

Thirdly, partially structured interviews were conducted with all the participants after the completion of the program.<sup>8</sup> Because of the nature of the interviews it was important not

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<sup>7</sup> Zuber-Skerritt, 56

<sup>8</sup> The qualitative method is based on a sometimes non-structured, and often semi-structured technique. During these semi-structured interviews, researchers follow a guide that they have prepared in advance, and which includes all the topics that they wish to cover. This technique enables, and even encourages, a free, spontaneous response, and therefore reveals the behaviour, attitudes and reasoning of

to structure the interviews too tightly. Partially structured interviews meant the interviewer had the flexibility to follow up on unexpected results or to go deeper into the motivations of respondents. The interviews also provided an opportunity for participants to reflect on their two sets of concept maps as well as share their reflections on the program and its effect on both their thinking and practice. Because the researcher was part of the entire program, when it came to the interviews, the participants were very familiar with the researcher and there was a high level of trust and rapport.

These interviews were audiotaped so the researcher could focus while listening to the leaders expressing some of their own observations on changes in their thinking about leadership and their current leadership practices, and to ensure that researcher bias was reduced. It also meant that further analysis of data could occur. Some of the questions included in the interviews were: Why do you think these concepts/constructs are important to you? How did you become aware of that concept/construct? What do you think is the source of that knowledge? What do you want to say about your concepts/constructs of pastoral leadership now? Is there something you would do differently now? What has influenced your decision to act differently? Do you reflect

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the individuals being interviewed. The reader would do well to see: E.G. Guba, & Lincoln, Y. S. *Effective Evaluation: Improving the Usefulness of Evaluation Results through Responsive and Naturalistic Approaches*.. (San Francisco, California: Jossey-Bass, 1981) Guba and Lincoln's book describes a qualitative approach called "fourth generation evaluation". Although specific aspects of their method are somewhat controversial among program evaluators, they make a strong case for personal, individualized approaches to interviewing. They also emphasize the importance of verifying findings with respondents after data is collected, to ensure that the results match what they intended to say. T.W. Lee, *Using Qualitative Methods in Organizational Research*. (Thousand Oaks, California: Sage, 1999) presents specific techniques for focus groups, case study research, and conversational interviews.

differently on your professional practice now and why? The complete list of questions is included in Appendix A.

There were several other questions related to the leaders' thinking of themselves as leaders and their actual leadership practice. They were asked to describe their journey of leadership, to indicate some of the greatest challenges they face as leaders who are seeking to minister in a time of great change, and to suggest changes in their leadership practices which their congregational members might have observed.

There was no attempt to ask the interviewees to remember what they were thinking when they completed their concept maps. The focus was more on using these as a prompt to identify changes in their thinking about their leadership and their current leadership practice. Another purpose in using this method was to encourage the leaders to become more reflective practitioners. Learning from experience enhances this process of reflection. As the leaders reflected on the ways they had represented their beliefs about and knowledge of effective leadership, they were able to identify significant changes that had taken place both during the educational and since that time. For them it was a process of learning from experience.

### **Methods of Data Collection**

#### **Concept maps**

The data-gathering approach known as concept mapping was developed in response to the belief that a person's understanding of any area of knowledge consists of an organized set of concepts and that this organization is dynamic rather than static.<sup>9</sup>

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<sup>9</sup> Tony Buzan, *The MindMap Book*. 2 ed. (London, UK: BBC Books. 1995).

During the 1970's Novak's research team came up with the idea of concept mapping as a way of recording what children knew about a domain of knowledge before and after instruction. They found concept maps were a good way for students to find the key concepts and principles in lectures, readings and other instructional material.<sup>10</sup> An important and unexpected outcome was that students reported that they were learning how to learn. The concept map actually helped them to become more proficient learners.

Novak defines a concept as “a perceived regularity in events or objects, or records of events or objects, designated by a label.”<sup>11</sup> Concept maps are intended to represent meaningful relationships between concepts in the form of propositions. Two or more concept labels are linked by words in a semantic unit. A concept map is a schematic device for representing a set of concept meanings embedded in a framework of propositions. Concept mapping requires the participant to structure concepts and identify their interrelationships from recall, and thus from the learner's perspective rather than the test maker's. In constructing a concept map, participants generate terms they associate with the topic, thereby revealing the terms contained within their technical vocabulary and the specific domain of knowledge. This means that concept maps are a very useful method to use when one wants to analyze any changes in a person's understanding within a domain such as effective leadership.

Because concept maps are an explicit, overt representation of the concepts and propositions a person holds, they allow researchers to see what a person believes and

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<sup>10</sup> See David H Jonassen, Katherine Beissner, Michael Yacci.. *Structural knowledge: Techniques for Conveying, Assessing, and Acquiring Structural Knowledge*. (Hillsdale, New Jersey: Lawrence Erlbaum Associates. 1993) and J. D. Novak, Clarify with concept maps: A tool for students and teachers alike. *The Science Teacher*, 58(7), (1991): 45-49.

<sup>11</sup> Novak, J. and Gowin, 25.

thinks about a particular topic. Thus concept maps are powerful tools for capturing an individual's knowledge. When personal interviews are used in conjunction with concept maps, the researcher is able to probe and capture how the interviewee thinks, feels and acts towards an idea, thing or experience.

There have been a number of recent studies that have shown that concept mapping is a powerful and sound method for assessing conceptual change.<sup>12</sup> The research finds that as the course progressed, students' concept maps became more organized, had greater depth and became more like the map generated by the teacher of the course.

Beyerbach examined the concept maps of undergraduate teacher education students before and after courses at three different levels of the program. She found that within each course, students' maps became more similar to the instructor's and more differentiated. The content of post maps was different from pre maps, reflecting more emphasis on strategies and processes of teaching, as well as more attention to the process of student evaluation. She suggests that:

Concept mapping, a technique of graphically representing concepts and their hierarchical interrelationships along two dimensions, is one approach to examining changes in content and organization of prospective teachers' thinking.<sup>13</sup>

Concept maps are particularly useful for researchers seeking insight into how individuals construct their own idiosyncratic concepts and how these concepts can change over time. Cary suggests that, "by comparing successive concepts maps produced

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<sup>12</sup> I refer the reader to J. D. Novak, *Learning, Creating and Using Knowledge: Concept Maps as Facilitative Tools in Schools and Corporations*. (Mahwah, New Jersey: Lawrence Erlbaum Associates, 1998).

<sup>13</sup> B.A Beyerbach,. Developing a Technical Vocabulary on Teacher Planning: Preservice Teachers. Concept Maps. *Teaching and Teacher Education* 4 (1998):339-347. 339.



as the student gains mastery of the domain, the researcher can see how the knowledge is restructured in the course of the acquisition.”<sup>14</sup>

Not everybody is supportive of this methodology. Kagan criticized studies that used concept maps to evaluate teacher cognition on several counts, including: small numbers of subjects, emphasis on short term changes, comparison of the student maps with ‘target’ map of the instructor, complex and time consuming systems of analysis, and faulty assumptions that such maps reflect cognitive structures.<sup>15</sup> All of these are certainly valid criticisms; however, it is used here because of its capacity to illustrate changes in conceptions over a period of time.

There are also issues of reliability and validity that need to be addressed. The validity issue is relatively transparent because it is easy to see if propositions indicated on the map are valid and to determine if the superordinate/subordinate nature of concepts in the structure makes sense. Scoring a concept map when scoring criteria have been established requires only three to ten minutes, depending on the complexity of the map.<sup>16</sup> Over the past two decades in dozens of studies done by Novak’s research team, concept maps have been shown to be highly reliable assessment instruments.

### Interviews

The use of interviews in research marks a move away from seeing human subjects as simply manipulable and data as somehow external to individuals, towards regarding knowledge as generated between humans, often through conversations.<sup>17</sup>

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<sup>14</sup> G. Cary, Cognitive Science and Science Education. *American Psychologist*, 41, (1986): 1123-1130. 1126.

<sup>15</sup> D. M. Kagan, Ways of evaluating teacher cognition: Inferences concerning the goldilocks principle. *Review of Educational Research* 60(3), (1990): 419-469.

<sup>16</sup> M.A. Ruiz-Primo and R.J. Shavelson, Problems and Issues in the Use of Concept Maps in Science Assessment. *Journal of Research in Science Teaching*, 33, (1996): 569-600.

According to Gay and Airasian, “ An interview is a purposeful interaction, usually between two people, focused on one person trying to get information from the other person.<sup>18</sup> However, they are quick to point out that not all researchers accept the idea of “pulling out” information from respondents. They prefer to view the interview as “a joint construction of meaning between the researcher and the participant.”<sup>19</sup>

This definition is very similar to the one proposed by Kvale, “an interview is an interchange of views between two or more people on a topic of mutual interest.”<sup>20</sup>

One of the advantages of interviews highlighted by Gay and Airasian is that the interviewer can explore and probe the participants’ responses to gather more in-depth data about their experiences and feelings. Interviews enable participants to discuss their interpretations of the world in which they live and to express their own points of view. Thus the interview is not simply concerned with collecting data about life, it is part of life itself, and its human embeddedness is inescapable.<sup>21</sup>

There are many different types of interviews, ranging from open-ended and spontaneous to close-ended and prescribed. In general, qualitative interviews tend to be on the unstructured side. Merriam reminds the researcher that “the most common way of deciding which type of interview to use is by determining the amount of structure desired....For the most part, however, interviewing in qualitative investigations is more open-ended and less structured.”<sup>22</sup> One of the emphases in qualitative research is its focus on depth of understanding through probing responses and exploring unplanned topics that

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<sup>17</sup> Steinar. Kvale, *Interviews: An Introduction to Qualitative Research Interviewing*. (Thousand Oaks, Calif. : Sage Publications, 1996), 11.

<sup>18</sup> L. R. Gay and Peter Airasian, *Educational Research: Competencies for Analysis and Application*. (6th ed.). (Upper Saddle River, New Jersey: Merrill. 2000), 217.

<sup>19</sup> Ibid. 218.

<sup>20</sup> Kvale, 14.

<sup>21</sup> Cohen, Manion, and Morrison, 267.

<sup>22</sup> Sharan Merriam *Qualitative Research*, 72,74.

might arise. Qualitative interviews provide opportunities for this to happen and are therefore more free-flowing and open than quantitative ones tend to be. Interviews can be used as the sole method of data collection, or used in conjunction with other methods of data collection.

Kvale sets out key characteristics of qualitative research interviews<sup>23</sup> that, if used, can lead to an enriching experience for the interviewee, who may obtain new insights into his or her life situations.<sup>24</sup>

Gay and Airasian indicate that there are two main threats to the validity of data obtained from research interviews: *researcher bias* and *observer effects*.

*Researcher bias* is the invalid information that results from the perspective the researcher brings to the study. Each researcher brings a highly individual background, set of experiences, preferences, and attitudes. There is a risk of identifying with one or more participants, or being negative towards others. They go on to point out that there are weaknesses and strengths of participant observation. On one hand, the more involved the researcher is, the greater the degree of subjectivity that is likely to creep into observations; on the other hand, the greater the involvement of the researcher, the greater the opportunity for acquiring in-depth understanding and insight. Thus qualitative researchers must walk a fine line in their attempt to be at the same time both involved and unbiased, and must be aware of this challenge and make every effort to meet it.

There are a number of strategies for minimizing bias, including: making a concerted effort to obtain participant trust and comfort; using verbatim accounts of interviews by collecting and recording data with tape recordings; triangulating by using

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<sup>23</sup> Kvale, 30.

<sup>24</sup> Kvale, 30.

different data sources to confirm one another.<sup>25</sup>

*Observer effect* is the impact that the observer's participation has on those being studied. Again researchers walk a fine line, but one of the major strategies to lessen observer effect is to be unassuming and non-threatening initially and then gradually increase participation.

### Written Documentation/E-Journaling

Journals can be defined as the permanent records of thoughts and ideas that an individual has processed and clarified through the act of writing or otherwise recording their experiences.<sup>26</sup> While journaling has existed almost as long as man has been writing, the use of journaling as a pedagogical strategy is a relatively recent phenomenon that has steadily increased over the last 30 years.<sup>27</sup> The use of journaling across a variety of disciplines is related to the fact that professors have found journaling to be a valuable strategy for checking students' understanding of core concepts, promoting reflection on the connections between theory and practice, enhancing insight, and promoting critical thinking.<sup>28</sup> Journaling promotes critical reflection. Watkins and Marsick stated in 1993 that “. . . people need to bring what they are learning into conscious awareness. They learn more effectively through a process of questioning, reflection, and feedback from

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<sup>25</sup> In this study the issue of researcher bias was handled through tape recordings of interviews and verbatim transcripts that the researcher submitted to a third party for evaluation.

<sup>26</sup> J. Killion, *Journaling*. National Staff Development Council, *Journal of Staff Development*, Summer 1999. Retrieved August 23, 2004 from:  
<http://www.nsdc.org/library/publications/jsd/killion203.cfm>

<sup>27</sup> C. Koontz, C. *Introduction to Articles on Journals in the Classroom*. Retrieved May 30 2004 from the University of Detroit Mercy, English 201 Web Site:  
<http://liberalarts.udmercy.edu/~koontzc2/menuartcl.html>

<sup>28</sup> see M. Andrusyszyn, and L. Davie, Facilitating reflection through interactive journal writing in an online graduate course: A qualitative study. *Journal of Distance Education* 12(1). (1997). Retrieved October 6, 2004 from: <http://cade.athabascau.ca/vol12.1/andrusyszynandavie.html> ; and

others that permits a deeper understanding to emerge from these otherwise everyday activities.”<sup>29</sup>

In the past, using paper and a writing instrument was the primary mode for journaling. Nevertheless, the increased popularity and use of technology in classrooms and by individuals, the rise in distance education courses, and the changing nature of students (e.g., part time, fully employed) have given rise to a variety of technological approaches to journaling. The technological approach to journaling can take many forms and includes, for example, e-mail, web logs, and electronic discussion boards. Cyboran also noted that “using technology can make reflective journaling much easier.”<sup>30</sup>

Additionally, electronic forms of journaling can overcome resistance, at both the individual and organizational level, because no additional resources are required or need to be purchased. Moreover, technologically linked methods are particularly attractive to both instructors and students because they naturally lend themselves to allowing learners to ask asynchronous, individualized questions and seek specific feedback about assignments or their understanding of core concepts.<sup>31</sup> “At the heart of learning through journal writing is reflection.”<sup>32</sup> Reflection and its importance in leaders’ lives, has been stressed by educational theorists and philosophers, adult educators, and cognitive scientists such as Dewey, Knowles, Schön, and Vygotsky.<sup>33</sup> “Meaning making,

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<sup>29</sup> Watkins and Marsick, In Cyboran, V.L. Fostering workplace learning through online journaling. *Performance Improvement* 44(7), (2005). 34-39, 35.

<sup>30</sup> Ibid., 34.

<sup>31</sup> J. Longhurst, and S. A Sandage,. Appropriate technology and journal writing: Structured dialogues that enhance learning. *College Education*, 52(2), (2004): 69-75.

<sup>32</sup> S. Kerka, *Journal writing as an adult learning tool*. p. 1. Retrieved May 30, 2004 from: The Clearing House on Adult, Career, and Vocational Education (ACVE) Web site: <http://www.cete.org/acve/docgen.asp?tbl=pab&ID=112>

<sup>33</sup> Cyboran, V.L. Fostering workplace learning, 39.

according to constructivists, is the goal of learning processes; it requires articulation and reflection on what we know.”<sup>34</sup>

### Reading Selections

The books offered as choices for the participants in the study were selected because they reflect the struggle to think about the underlying patterns and themes driving the daily challenges pastors face. The question is: What are the underlying dynamics in our culture that are the sources of the massive challenges faced by these leaders? The reading list was developed with this question in mind.

While some may see the list as abstract and removed from the practicalities of the everyday lives as leaders, it was developed with the hope that these leaders would wrestle with issues that get at the underlying dynamics of engagement within diverse culture and cultures.

Paul Ricoeur wrote, “...people are changed, not by ethical urging (this is what you should be) but by a transformed imagination....”<sup>35</sup> Many of the materials and resources offered to leaders today are based on some form of gap theory that is all about ethical urging. It goes something like this: “Here’s what’s wrong with the church, with you as a leader, or with your denomination; here is where you need to be, and here is how you bridge the gap.” This is a form of ethical urging – if one can just get the right program or tactic to bridge the gap, they will enter the good land and be blessed with success. Ricoeur writes about the need for a transformed imagination. That means, in

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<sup>34</sup> D. H. Jonassen, Davidson, M., Collins, M., Campbell, J., & Haag, B. B. (1995). Constructivism and computer-mediated communication in distance education. *The American Journal of Distance Education*, 9(2), 7-26, 11.

<sup>35</sup> P. Ricoeur, *From Text to Action*, (Evanston, Illinois : Northwestern University Press, 1991), 47.

part, learning how to see oneself, and the world, through different eyes or lenses. He offers ways of doing that that are not based in deconstruction (the so-called postmodern path, but which is in most cases a cover for negative criticism of the current institutions of the church which tend to be reactive and not creative), but on hermeneutics. He talks about three hermeneutical engagements: suspicion, appreciation, and construction.

The books offered provide leaders an opportunity to engage in an open encounter with a text, a work of art, or another person as an opportunity for development. That is, when one recognizes and participates appropriately in a dynamic interaction, one may experience the engagement as transformative, being opened to new possibilities. Thus interpretation is inherently self-interpretation. Stressing this point, and providing an indication of *how* it happens, Ricoeur insists that it is only by means of the distancing of the self from its original self—in this intersubjective detour via meanings *other* than its own—that the interpreter can hope to recover a new sense of subjectivity: enlarged, de-centered, and open to novel possibilities of self-interpretation. Ricoeur refers to his hermeneutic method as a “hermeneutics of suspicion” because discourse both reveals and conceals something about the nature of being. In the face of the fragmentation and alienation of post-modernity, Ricoeur offers his theory as the path to a unified and meaningful life—indeed, to the good life.

### Reflection

Reflection, aimed at developing reflective practitioners, was at the core of this project. Specifically, this framework was derived from the writings of Schön.<sup>36</sup> Schön

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<sup>36</sup> Schön, *Educating the Reflective Practitioner*, 39

calls his model ‘reflection in action,’ and describes a progression from rote following of rules to questioning, criticizing, and reforming assumptions through a continuous process he calls a ‘reflective conversation’ with the situation. Sometimes, Schön suggests, when one acts, unique situations (i.e., problems or opportunities) arise, and we are surprised, for good or for bad, by the results of our actions. Individuals may respond to the surprise by either ignoring or reflecting on the various elements of our actions. Schön further contended that reflection typically takes two forms—*reflection on action* or *reflection in action*. “We may reflect on action by thinking back on what we have done to in order to discover how our knowledge in action may have contributed to an unexpected outcome.”<sup>37</sup> He posited that reflection on an action after it has occurred is passive and has no real direct connection to actions in the present. On the other hand, reflection in action “. . . is thinking that serves to reshape what we are doing while we are doing it.”<sup>38</sup>

Reflection in action, as described by Schön is considered by many to be the cornerstone process of journaling. “A form of dialogical learning, journal writing has been espoused as a means to facilitate reflection, promote personal growth, and precipitate change since ‘simply to record our behavior is to interfere with it.’”<sup>39</sup> “Reflecting through journal writing gives learners the opportunity to shape their ideas, create new ideas, and connect them to what they already know.”<sup>40</sup> By its very nature, journal writing adds energy and synergy to the learning process. Moreover, it provides the researcher with a permanent product that is produced by the student in his or her own “voice” and is a representation of the student’s thinking.

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<sup>37</sup> Ibid., 26.

<sup>38</sup> Ibid.,

<sup>39</sup> Andrusyszyn & Davie, 1.

<sup>40</sup> Killion, 37.



This project focuses on the use of e-journaling because, as Phipps states, it “builds a rapport between faculty and student that contributes to positive learning experiences and successful outcomes.”<sup>41</sup> E-journaling was selected as a means of data collection for this project because it is an effective instructional strategy for promoting learner and researcher reflectivity. There are several benefits to this method. First, the use of journaling can provide the opportunity for both novice and experienced practitioners to reflect on their practice, thereby better understanding their own epistemology, which could then inform, and even transform, their practice.<sup>42</sup> Second, journaling provides qualitative data the researcher can use to make formative changes in program pace, assignments, and content. Third, e-journaling works as the technology of choice for participant journaling because it encourages contact between all learners, encourages active learning, provides prompt feedback, increases time on tasks, and respects diverse talents and ways of learning.<sup>43</sup>

### **Project Design**

The planner of the project made a conscious decision to name this a Pastoral Education *Program* rather than *Course* to make it clear to the participants that the purpose was to bring about long term change, not just to provide a course for people

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<sup>41</sup> J.J. Phipps, J. J. E-journaling: Achieving interactive education online. *Educause Quarterly* 28(1). Retrieved May 31, 2005 from <http://www.educause.edu/apps/eq/eqm05/eqm0519.asp?print=yes>

<sup>42</sup> R. A. Orem, . *Journal writing as a form of professional development*. In Proceeding of the 16 th Annual Midwest Research-to-Practice Conference in Adult, Continuing and Community Education, edited by S. J. Levine, (1997) 151-156. East Lansing: Michigan State University, (ED 412 370). Retrieved August 14 th 2004 from: <http://www.iupui.edu/~adulted/mwr2p/prior/orem.htm>

<sup>43</sup> A.W. Chickering A. W., & Ehrmann, S. C. Implementing the seven principles: Technology as lever. *AAHE Bulletin October*, (1996): 3-6. Retrieved December 1, 2005 from: <http://www.tltgroup.org/programs/seven.html>

to attend. While planning the project planner also relied on Jane Vella’s “Twelve Principles for Effective Adult Learning:”

- *Needs assessment*: participation of the learners in naming what is to be learned.
- *Safety* in the environment and the process. We create a context for learning. That context can be made safe.
- *Sound relationships* between the teacher and learner and among learners.
- *Sequence* of content and *reinforcement*.
- *Praxis*: action with reflection or learning by doing.
- *Respect for learners as decision makers*.
- *Ideas, feelings, and actions*: cognitive, affective, and psychomotor aspects of learning.
- *Immediacy* of the learning.
- *Clear roles and role development*.
- *Teamwork* and use of small groups.
- *Engagement* of the learners in what they are learning.
- *Accountability*: how do they know what they know?<sup>44</sup>

Different principles were incorporated throughout the three phases of the project. The principles and the phase of their implantation is presented in Table 4.2.

Table 4.2 Pastoral Leadership Development Program Phases

Phase I: Development

Answering Vella’s 7 question of design allowed the planner to structure a learning centered program.

Principle(s) Used: “Needs assessment” “Sequence and reinforcement”

Tools: (1. Needs Assessment): asking students to write and later revise learning goals, pre-tests, opening/orienting conversations, short (one page) essays turned in before a discussion, online discussions that take place prior to a group session. (4. Sequence and reinforcement): the overall syllabus (and calendar) of a class, assignments that break down learning tasks into component parts that are sequenced.

Phase II. Implementation

II.A. Three-day retreat based on experiential learning and reflection.

<sup>44</sup> JaneVella, *Learning to Listen, Learning to Teach* ,4. Emphasis in the original.

Included opportunity to make explicit the participants' implicit beliefs and conceptions of effective leaders and self as leader.

II.B. 12 week on-line interactive community where participants select and interact over the readings on a weekly basis.

Participants agreed to post at least two comments or questions based on the readings for the coming week. The comments and questions will help students connect with the required readings, but will also provide reflective material for the up-coming week's weekly on-line chat and dialog.

II.C. Four day retreat for review and making explicit learning from reflection on practice. Included a second opportunity to make explicit Participants' implicit beliefs and conceptions of effective leaders and self as leader after project.

Principle(s) Used: "Safety" "Sound Relationships" "Action with reflection, or *praxis*" "Learning with ideas, feelings, and actions" "Learners as subjects of their own learning" "Clear roles" "Teamwork" "Engagement"

Tools: (2. Safety): dyad (2-person) and small group discussions, journaling assignments, asynchronous online discussion formats, open discussion of power structures, consensus-derived rules for conversation, confidentiality, support for networking and conversation partners.

(3. Sound Relationship): clear expectations stated from the beginning, significant time spent on introductions, classroom (or environment) structures that promote collegial relationships, support for multiple styles of participation, "texts" (e.g., the use of media such as videos, films, music, rituals, and so on) that come from a broad variety of places and allow for different members of a class to experience ease as cultural interpreters and other members to experience dis-ease or unfamiliarity,

(5. Action with reflection, or *praxis*): participatory research, various kinds of experiential learning tasks, developing case studies based on contextual education and/or internships, turning writing assignments into publications (either on the web or in print), student-developed curricula, homilies that are tried out in multiple contexts....

(6. Learners as subjects of their own learning): student-designed and/or claimed learning goals, student-designed projects, assignments that give permission for integration and reinforce the value of student agency, assignments that ask students to explore their own contexts and make connections with their own struggles....

(7. Learning with ideas, feelings, and actions): as field trips, multi-media texts, web sites that provide context as well as original source information, learning workshops offered by mentors, collaborative projects, music, novels, film, and so on....

(9. Clear Roles): clear guidelines for access—limited hours of availability, an e-mail address that expires at the end of the course, giving out an office phone number but not a home number or cell phone.

(10. Teamwork): afternoon on high ropes course and human swing

(11. Engagement): multi-media texts that draw students into contemporary contextual problems, written texts that are compelling to read and discuss

Phase III. Analysis

Principle(s) Used: “Learners as subjects of their own learning”

Tools: (6. Learners as subjects of their own learning): student participation in assessment

### Phase I: Development

In the development phase, the planner used Vella’s Seven Steps of Design to plan out the program. Vella lists the seven steps in design as questions and expects that a careful program design will answer:

WHO: the participants

WHY: the situation that calls for this design

WHEN: the time frame for learning work

WHERE: the site, the arrangement of the room

WHAT: the content: what is to be taught: knowledge, skills, attitudes

WHAT FOR: achievement based objectives (by the end of this session, all will have...)

HOW: the learning tasks and materials.<sup>45</sup>

### Who: Participants in the Education Program

In the year prior to the program commencing (2005), the project planner met monthly with his local ministerial association and began describing the purpose of the project. They discussed the subjects of leadership and pastors struggling with leadership in the various denominations represented in the group. From those discussions, a list was made of 47 pastors in the local area who might be potential participants in the program. Each person on the list had been in their current placements for more than 3 years. Each of these ministers had attended at least one of the three major church growth conferences

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<sup>45</sup> Jane Vella. *Taking Learning to Task: Creative Strategies for Teaching Adults*. (San Francisco, Calif.: Jossey-Bass, 2000), 89.

held in the United States each year<sup>46</sup> and were seen to be ministers demonstrating some leadership expertise.<sup>47</sup> These pastors were given the opportunity to complete an application form if they were interested in being considered for the program. Thirty-seven pastors completed the application and then the planner met individually with each potential participant. Twenty-five pastors were invited to participate in the first program to be conducted in 2006.

Some of the aspects that were taken into consideration for acceptance into the program included: a willingness to commit to the total program, availability to serve in future placements, openness to learning, and demonstrated leadership capacity. It was important that the participants were able to be part of the whole program and not just parts of it.

When participants were informed of their acceptance, they received an overview of the whole program, a timetable indicating when the retreats and final review night would be conducted, and some explanation of the purpose of the whole program. This was mainly so that they could organize their schedules to ensure attendance at all of the events. All of this was completed by March 2006.

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<sup>46</sup> The three conferences referred to are the conferences held by Saddleback Valley Community Church and Rick Warren in California, the conference at Willow Creek Church in Illinois led by Bill Hybels, and the Creative Church Leaders Conferences led by Ed Young Jr. held each year at his church in Texas.

<sup>47</sup> Because of the researchers inclusion in the book by Thom S. Rainer, *Effective Evangelistic Churches* (Nashville, Tenn.: Broadman & Holman, 1996), he has had much interaction with pastors and leaders across denominational lines in his local area. This allowed the researcher to draw from a sizeable pool of participants.

### Why?

Leighton Ford has written “it is clear that our world is going through both a tremendous *leadership challenge* and a major *leadership transition*.”<sup>48</sup> To prevail in the face of violence, homelessness, malaise, and the many other spiritual challenges of modern life, there is a need for a vision of leadership rooted in the enduring sense of human wisdom, spirit, and heart. We need a new generation of seeking leaders. How do we get these seekers? Bolman and Deal conclude, that, “we need a revolution in how we think about leadership and how we develop leaders.”<sup>49</sup>

Yet, in spite of the attempts to rethink leadership for the twenty-first century, Margaret Wheatley says, “I’m sad to report that in the past few years, ever since uncertainty became our insistent twenty-first century companion, leadership has taken *a great leap backwards* to the familiar territory of command and control.”<sup>50</sup> The time for a new approach is now!

### When?

This program took place over a thirteen-week period from April 23 through July 29, 2006.

### Where?

Taking into account Vella’s statements on safety, the retreat sections of the program took place outside Dayton, Ohio, at Hueston Woods State Park. Opportunities were given for walking the park, spending time on the water, golf, and tennis. Group meals and sessions were held in the lodge providing an informal setting.

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<sup>48</sup> Ford, *Transforming Leadership*, 19-20. Emphasis in the original.

<sup>49</sup> Bolman and Deal. 174

<sup>50</sup> Margaret Wheatley “How Is Your Leadership Changing?”

<http://www.margaretwheatley.com/articles/howisyourleadership.html> Accessed 21 October 2005.

### What?

Building on the growing awareness and understanding of the new realities challenging the church and its ministry, this project provides an environment for pastors to focus on personal assumptions and ministry in the postmodern milieu. It challenged leaders with a critical exploration of competencies and skills required to lead in this period of rapid and discontinuous change. Based on research in leadership and change theory, the project explores the four main functions of leaders who were capable of honoring the past while improvising and imagining along with their congregation to discover and enter the future God has for a particular people living in a particular place. The project explored the nature, function, and practice of leadership through retreats, small community learning activities, and experiences designed to foster a highly dialogical environment of collegial learners who reflect on ministry. The full description of resources used is provided in Appendix C.

### What For?

In an effort to assist leaders to re-image the role of pastor in the changing culture, it was important to liken the work of pastor to the work of an artist. The desire was that pastoral leaders gain the three perspectives of the artist: to focus on the *thing* that results from the creative process—say a painting; to focus on the *process* of painting; or they could observe the artist standing in front of a *blank canvas*. In other words, an artist can

look at the work of art *after* it has been created (the thing), *during* its creation (the process), or *before* creation begins (the blank canvas).<sup>51</sup>

The same applies to leadership. One can look at *what* leaders do, *how* they do it, or what *sources* are they operating from.

The goals of the project were:

1. that the participants would develop a greater self-awareness, particularly in relation to their ways of behaving and working with others, as well as a greater awareness of how others behave;
2. that the participants would develop the ability to understand the shifting paradigms present in their contexts and be able to work creatively in the midst of change and transition; and
3. that the participants would develop the capacity to become reflective practitioners and be committed to lifelong learning.

As a result of the educational program, it was hoped that the participants would feel more competent to offer leadership to the emerging church. For these outcomes to become reality, it was assumed that the pastoral leaders would need to be able to actually change their thinking about themselves as leaders before any changes could occur in their leadership practice. So long as they held negative and unrealistic images of themselves as leaders, they would be paralyzed by the fear of failure and would simply continue to survive rather than flourish, to be involved in maintenance rather than mission. Thus it was argued that their whole mindset needed to change.

How?

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<sup>51</sup> Senge, et. al. 2.



This opportunity was provided free of charge to all participants. The planner arranged for scholarships to cover the costs of the materials, the retreat lodging and meeting rooms, meals and travel to and from the events. The planner used a friend and web designer to establish a secure web-site for all web based activities including a group blog (an idea of the participants) and individual email addresses that lasted only for the length of the program.

## Phase II: Implementation

### Phase II A: First Retreat

The project began with a four day, live-in retreat that included experience-based learning activities featuring video-taped interviews of well known leaders,<sup>52</sup> case studies, and interactive sessions with leaders the participants had chosen, all designed to give the participants plenty of opportunity to reflect on their current practice. Thus the planner of the project incorporated many of the features of EBL as outlined in Chapter 3.

The retreat was designed from a constructivist perspective, and as such provided many opportunities for participants to construct their own meanings. It was learner-centered, so much so that when some of the participants wanted to have more time to reflect on one of the sessions, the program was changed to allow this. One of the foci of

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<sup>52</sup> Over the course of his Doctor of Ministry, the planner of the project conducted videotaped interviews with several pastors and religious leaders from across denominational lines. The interviews with Leighton Ford, James Emery White, David Chadwick, Dave Workman, and Samuel Rima were the interviews selected by the planner to be shown in an effort to challenge the participants view of themselves and their understanding of leadership. The reader can look at the value of using multi-media resources in adult education at Houghton, R.S. (2003). Reports: Multimedia and Instruction in Education, version 5.03. Retrieved April 28, 2003 from [www.ceap.wcu.edu/Houghton/MM/RationaleMM.html](http://www.ceap.wcu.edu/Houghton/MM/RationaleMM.html); Moursund, D. and Smith, I. (2000). Research on Multimedia in Education. Retrieved November 15, 2003 from <http://www.uoregon.edu/~moursund/dave/research2.htm>; and Lieb, S. (1991). Principles of Adult Learning. *VISION*, Fall 1991. Retrieved November 23, 2003 from <http://www.hcc.hawaii.edu/intranet/committees/FacDevCom/guidebk/teachtip/adults-2.htm>

the video-taped interviews was to present some alternative theories and images of leadership (such as transformational leadership, servant leadership, and holistic leadership) which would challenge the participants' current understanding of effective leadership. Another focus was to provide opportunities for participants to discover the strengths and weaknesses of their current leadership practices by participating in an interactive session on leadership behavior.

The presenters during this phase used strategies appropriate for adult learners and incorporated intentional opportunities for reflection and for incorporating new knowledge with past experiences; for example, after the input on leadership theories, there were a number of case studies of ministry situations that presented a variety of ministry contexts in which people could find themselves.

Another of the purposes of this phase was to ground the whole experience biblically and theologically. Local pastors and seminary professors from various religious traditions led interactive, theological discussions during the retreats.

At the beginning of Phase II, before there was any discussion or input, participants were given the opportunity to complete their first concept map before their thinking was influenced by the activities of the retreat and the interaction with other participants. Participants were encouraged through the use of concept maps to make explicit their implicit knowledge of effective leadership and illustrate how they saw themselves as leaders, thus gaining an awareness and appreciation of their own personal constructs and concepts of leadership. Another part of the phase was viewing a series of videotapes of recognized church leaders. Watching the tapes assisted the

participants in identifying exemplars of effective leaders and gave them an opportunity to evaluate their own leadership in relation to those expert leaders.

#### Phase II B: Interaction and Reflection in personal settings.

During this phase of the program every individual read recommended books and made at least two posts per week on the agreed-upon reading assignments. In addition, five or six participants formed a small group led by the planner which met every week. The purpose of this phase was to coach participants to become more reflective by learning to reflect both *in* action and *on* action. Each participant had to write his/her own learning agreement for this phase, so it too was learner-centered and self-directed. The learning agreement included the desired learning outcomes for this part of the program, as well as listed relevant books that he/she intended to read. This ensured that participants were engaging the relevant literature as well as reflecting on their own practice. At the weekly meetings, each participant presented a critical reflection on an incident from his/her professional practice. The group then participated in collaborative reflection. One of the reasons for including three months of weekly meetings for reflection was to encourage participants to critically reflect on their practice and to actually develop some competency in that discipline.

#### Phase II C: The Second Retreat

This phase focused on the participants' key learning from their reading and reflection on and in practice, thus it was totally learner-centered. Each of the groups was responsible for preparing and presenting a session summarizing the group's learning, particularly in relation to their leadership practice. After each presentation, everyone

participated in collaborative reflection and feedback. Thus this phase gave opportunity for articulation as well as reflection. It allowed participants to learn from each other.

At the end of the second four-day retreat, participants were given a second opportunity to make explicit their implicit beliefs, constructs and conceptions of effective leadership and self as leader through a final reflective paper on changes they observed in their own leadership understandings and practices. They wrote down these comments for use in the data analysis later. One of the purposes of this phase was to discover whether participants had moved closer to their ideal of an effective leader. Each participant also took part in a one-on-one interview with the researcher. Table 4.3 presents a summary of each stage of the program, incorporating the theoretical and empirical references used and the appropriate method of data collection for each of the phases.

Table 4.3 Summary of Links between Phases of the Program, Theoretical Bases, and Methods of Data Collection

Phase	Theoretical and empirical references	Data Collection
Phase 2A: First Retreat Engaging the participants for the project. The aims of the program were made explicit with reference to recent literature and to the findings from relevant empirical studies.	Ministerial leaders often suffer burnout and lose their initial sense of call after a few years in ministry. They become confused and disillusioned by the changing attitudes towards ministers (Bullpitt & Kaldor, 2000; Whetham & Whetham, 2000).	Informal interviews
2B. The expectations of participants and the role of the researcher and the mentors were explained. Some ground rules for the next phase were discussed and negotiated.	Adult learning principles stress the importance of involving adults in decisions about their learning (Knowles, 1980; Foley, 1995).	
2C. All participants completed a paper on effective leadership based	E journaling and monthly meetings provide participants with the	E-journals, emails, and small group meetings

on their current understanding.	opportunity to represent their current beliefs and understandings about leadership and to show any meaningful relationships between the concepts (Schon, 1987)	
2C. Participants. constructions of effective leaders and their images of .self as leader, and .ideal leader at the beginning of the program were made explicit through the presentation of final reflective paper and group learning project	People actively interpret and make sense of their world through their personal constructs developed from personal experience (Kelly, 1955, 1963). Presencing is practiced (Senge, et. al. 2005)	Final reflective paper

### Phase III: Analysis:

The methods of data analysis were informed predominantly by the main focus of the study, the data collection methods employed, and the methods of analysis adopted in similar studies. These methods of analysis are outlined in the following section.

### Analysis of Concept Maps

Methods used to analyze and interpret concept maps are chosen according to the purpose of the research and include qualitative and quantitative approaches. In this study the main purpose of the concept maps was to make explicit some of the implicit beliefs that participants in the project held about effective ministerial leadership. The use of different maps at the beginning and the end of the program was to provide data that could be analyzed in terms of changes that had taken place in leaders' thinking about

leadership. For this reason the emphasis in the data analysis is more on the actual composition of the maps than any external measures.

Many quantitative methods of analysis assess the number of concepts used, the number of main categories produced, and the number of levels of any hierarchies.<sup>53</sup> More complex scoring methods involve weighting the number of propositions formed by the propositional labels, the levels of hierarchy produced, the number of valid, significant cross-links, and the number of appropriate examples provided.<sup>54</sup>

An alternative approach is a qualitative, comparative approach evaluating whether participants have connected concepts in an integrated way, by what criteria they grouped them, what relationships they have used to link concepts and how well the relationships they stated conformed to relationships produced by “experts” in the subject area. They also proposed an examination of the quality of the concept groupings and suggested scrutinizing links to see whether they are necessary, possible or meaningless.<sup>55</sup>

When concept maps are used to trace changes in individuals’ conceptions, scoring methods have compared concepts and structure at different stages rather than using quantitative measures. Studies such as the one conducted by Markham et al. suggest that increased complexity, integration and use of a greater range of concepts on a map indicate development towards greater expertise in an area.<sup>56</sup> This approach seemed to be the most appropriate for the current study.

The concepts from all the maps were sorted into categories that were initially

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<sup>53</sup> G. Morine-Dershiner, Tracing Conceptual Change in Pre-service Teachers. *Teaching and Teacher Education*, 9 (1), (1993): 15-26.

<sup>54</sup> Novak and Gowin<sup>25</sup>.

<sup>55</sup> Novak, *Learning, Creating and Using Knowledge*, 21

<sup>56</sup> K. Markham, Mintzes, J. & Jones, M.G. The concept map as a research and evaluation tool: Further evidence of validity. *Journal of Research in Science Teaching*, 31 (1), (1994): 91-101.

labeled *Leadership Tasks*, *Leadership Qualities*, *Christian Attributes*, and *Interpersonal Communication Skills*. These are the same labels used to interpret the written materials submitted by the participants. It was hoped that by using the same categories for the maps and the written materials, a closer comparison of the data produced would be possible. The problem with these categories was the considerable overlap with some of the concepts. After the first sort was completed, the category *Interpersonal Communication Skills* was subsumed under *Leadership Tasks*, and a new category *The Nature of Leadership* emerged. These categories were further analyzed, and the data from both sets of concept maps were compared and contrasted to determine any common concepts.

The maps themselves were also compared visually and analyzed in a similar way to the method used by Markham et al. to provide data appropriate to the research questions.<sup>57</sup>

#### Analysis of Written Materials

Analysis of the submitted written materials in this project provided the researcher with insights into what aspects of the leadership world contributed to the participants' constructions of effective leaders and effective leadership. Reading the materials allowed the researcher to identify and gain access to each participants' changing perspective on leaders and leadership.

The same categories were used for these materials as were used with the concept maps and frequencies of categories noted. These findings were then considered with the findings from the two sets of concept maps to see if there were any similarities.

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<sup>57</sup> Ibid.

The materials were examined to identify patterns that serve to elucidate how ministerial leaders construe effective leaders and leadership. Of particular interest to this researcher were the constructs which participants used in interpreting and predicting their own and other leaders' behavior. These written materials provided important information as to how the participants viewed themselves as leaders in comparison with other effective and ineffective leaders, as they progressed through the program.

One of the aspects of the written materials that has the most potential for this research is to explore changes in the participants thinking in the area of *The leader I want to become*. This element represents their ideal leader, and whether or not a leader believes he or she has moved closer to their concept of the ideal leader during the program.

### Analysis of Interviews

All the interviews were conducted in informal settings and were recorded. All the interviews were tape-recorded and the tapes were then transcribed by a professional transcriber. An extract of one of the transcripts is included in Appendix C.

The great tension in data analysis is between maintaining a sense of the holism of the interview and the tendency to atomize and fragment the data, to separate them into constituent elements, thereby losing the synergy of the whole, and in interviews often the whole is greater than the sum of the parts.<sup>58</sup> Miles and Huberman attach much importance to coding of interview responses, partially as a way of reducing what is typically data overload from qualitative data.<sup>59</sup> Coding has been defined by Kerlinger as the translation of question responses and respondent information to specific categories for the purpose of

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<sup>58</sup> Cohen, Manion, and Morrison, 282.

<sup>59</sup> Miles, and Huberman, 19.



analysis.<sup>60</sup> Coding is the category label either decided in advance or in response to the data that has been collected. Miles and Huberman suggest that the coding label should bear sufficient resemblance to the original data so that the researcher can know, by looking at the code, what the original piece of datum concerned.

In this research coding was related to the key research questions and also to the two main aspects of the research problem, leaders' thinking and leaders' practice. Colors were used in combination with codes so that the researcher was able to detect patterns and common themes, and then use these segments of data, in conjunction with data from the other methods of data collection, to begin to make generalizations about the extent to which leaders' thinking and leaders' practice can be changed by an intentional educational program.

### **Summary**

This chapter has examined the design and methodology used in the current research by initially presenting reasons for the choice of an interpretive research orientation. The second section of the chapter described the various methods chosen for the study, a combination of quantitative and qualitative methods, concept maps, interviews and journaling. Third, a brief comment was made about the participants in the project and then the project design was presented in its three phases. The fifth section of the chapter described the methods of data analysis in relation to concept maps, and interviews. This final section of the chapter provides a summary of the research methods in tabular form to illustrate the relationship of the various methods of

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<sup>60</sup> Fred N. Kerlinger. *Foundations of Behavioural Research*. (New York: Holt, Rinehart and Winston., 1973).

data collection to the two key aspects of the research question, leaders' thinking and leaders' practice.

Table 4.4 Summary of Research Methods

LEADERS' THINKING	LEADERS' PRACTICE
Concept maps 1 and 2	Concept maps 1 and 2
First part of the interviews when they commented on their maps and journals and explored the similarities and differences between the two.	Comments in interviews on how they perceive their actual practice have changed.
Latter part of the interviews when they talked about whether the project had changed their thinking about themselves as leaders.	Latter part of the interview when they talked about whether the MLDP had led to changes in their actual leadership practice.

Table 4.4 is a summary of the research methods for collecting data in relation to leaders' thinking and leaders' practice. The two sets of concepts maps, the written materials including the e- journaling entries and sections of the interview are the methods of data collection used to research leaders' thinking. Other parts of the maps, and comments from the interviews are the methods of data collection used to study leaders' practice. This summary is also used as the framework for the next chapter describing the outcomes of the project.

## CHAPTER 5

### PRESENTATION AND ANALYSIS OF CASE STUDIES

#### **Introduction**

This chapter presents data collected before and after the educational program for pastoral leaders, in relation to their conceptions of leadership and their thinking about themselves as leaders. The relevant data from the concept maps, interviews and written work of the participants are presented and analyzed (using both quantitative and qualitative methods as discussed in Chapter 4). The research questions addressed here are:

RQ.2. What is the relationship between personal assumptions (models, paradigms, etc) and leadership practice and effectiveness?

RQ.3. How would educational processes be used to promote the transformation of personal assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices?

RQ.4 What changes (if any) occurred in each of the participants' assumptions of pastoral leadership during the program and how would the impact of changes and the education program be evaluated?

To help answer these questions, data from the interviews are presented and analyzed. Five of the participants who were interviewed were used as case studies and material from their interviews is used to support the developing argument.<sup>1</sup>

After each section of the chapter there is a summary of significant findings in relation to the relevant research question, and at the end of the chapter there is a final summary of the most significant findings from the research in relation to leaders' thinking about themselves as leaders.

### **Data Gathering Process**

At the beginning of the program participants were given a brief explanation about concept maps and were taken through the process of creating a map one step at a time. It was suggested that participants use up to twenty concepts to describe *effective leadership*, but the actual number of concepts varied from sixteen to forty one. Participants were told they would complete another concept map at the end of the program; this would be a helpful way for them to see whether their thinking about leadership had changed during the program.. A total of nineteen sets of concepts maps were completed.

At the end of the program the concept map exercise was repeated. The participants were then handed back their first maps and asked to write a paragraph about the differences they observed in their two maps. These written comments were collected along with the maps for analysis later in the research.

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<sup>1</sup> Whenever quotations from interviews are used, they are presented in italics and indented. In efforts to avoid researcher bias, the five participants who's case studies are presented here were selected at random by someone not part of the educational program,. The five selected represent the gender, age, and denominational difference reflected in the group as a whole.

The process of sorting the concepts and constructs into categories has already been described in Chapter Four. The categories are: *Leadership Tasks*, *Leadership Qualities*, *Nature of Leadership*, *Images of Leadership* and *Christian Attributes*.

### **Conceptions of Leadership at the Beginning of the Program**

In this section, data from the first concept maps and written evaluations are presented and any relevant comments from the interviews are included. The focus is on the participants' thinking about leadership and themselves as leaders at the beginning of the program. This is done so that comparisons can be made between the conceptions they brought with them into the program and the conceptions they had at the end of the program. Some general comments are made about the overall trends that emerge from both the maps and the written submissions; then a more detailed commentary on the five case studies is presented.

#### **First Concept Maps**

Table 5.1 indicates the frequency of the concepts used by each of the 19 participants in their first maps. The majority of participants had more concepts in the categories *Leadership Tasks* (*goal setting, time management, conflict management*) and *Leadership Qualities* (*supportive, visionary, adaptable*), 35% and 34% respectively, compared with only 7% in *Christian Attributes* (*prayer, spirit filled*) and 9% in *Images of Leadership* (*shepherd, taxi driver*) categories.

Table 5.1 Frequency of Concepts within Categories in Concept Map 1

Person	Leadership Tasks	Leadership Qualities	Nature of Leadership	Images of Leadership	Christian Attributes	Total no. of concepts
1	19%	32%	39%	0%	10%	31
2	30%	35%	15%	20%	0%	20
3	0%	50%	0%	50%	0%	20
4	20%	20%	30%	20%	10%	20
5	67%	17%	11%	0%	5%	18
6	55%	20%	20%	5%	0%	20
7	32%	27%	9%	0%	32%	22
8	57%	28%	10%	0%	5%	21
9	22%	37%	19%	11%	11%	27
10	21%	63%	0%	0%	16%	19
11	13%	68%	0%	0%	19%	16
12	33%	62%	0%	5%	0%	21
13	43%	38%	19%	0%	0%	21
14	44%	11%	30%	15%	0%	27
15	35%	35%	0%	20%	10%	20
16	65%	12%	23%	0%	0%	31
17	35%	20%	10%	20%	15%	20
18	30%	48%	13%	3%	6%	30
19	30%	45%	10%	5%	10%	20
Average%	35%	34%	15%	9%	7%	100%

When the data from Table 5.1 are examined from an individual perspective, Persons 5, 6, 8, 14, 16 and 17 saw leadership as predominantly what the leader *does*. Persons 5 and 16 were particularly task-oriented at the beginning of the program, with 67% and 65%, respectively, in the category of *Leadership Tasks*. Persons 10, 11, and 12 saw leadership primarily in terms of qualities that leaders possess, whereas Person 1 saw leadership primarily as *the nature of leadership*. Person 3 saw leadership as qualities and images. Overall, the percentages in the categories of *Images of Leadership* and *Christian Attributes* were low, whereas the percentages in *Leadership Tasks* and *Leadership Qualities* were high. The majority of participants saw leadership mostly in terms of what the leader does and the qualities that a leader possesses.

One surprising aspect was the low number of concepts in the *Christian Attributes* category in the first set of maps. Since all of these leaders are ministerial leaders in Christian congregations, the researcher assumed this category would rate higher. It is also interesting that only Person 1 had any significant numbers of concepts in the category of *Nature of Leadership*, and only Person 3 had any significant numbers of concepts in the category of *Images of Leadership*. This may be because of their particular understanding of leadership from reading they had done prior to the program.

Most of the maps were very structured and ordered. They were hierarchical with clear connections. Many flowed from top to bottom, although some did have a circular movement. On the whole they were fairly static and represented a limited understanding of the nature of ministerial leadership because of the very few concepts that defined how ministerial leadership is different from other forms of leadership.

#### First Written Submissions

The most relevant aspect of the written submissions, in relation to leaders' thinking about themselves as leaders, was the similarity seen between the concepts used in the concept maps. The word that was used most frequently was *visionary*. Ten out of 16 participants included *visionary* in the written submission. The next most commonly used idea was *relates well with people* (six responses). These data were supported by the data from the concept maps where *visionary* was by far the most commonly used concept in the category *Leadership Qualities* with 13 of the 19 participants including it in their maps. In terms of *Leadership Tasks*, the most common words used were *decision making*,

*listening* and *communication*. These were also high on the list of concepts used in that category.

This indicates that there is a degree of similarity between the concepts used in the concept maps and the ideas expressed through the written submissions. Thus the views of leadership expressed by the participants at the beginning of the program are consistent, with a heavy emphasis on tasks that leaders do and the qualities that leaders need to possess.

### Case Studies

In order to explore these data from a more detailed perspective, the maps and written submissions of five participants who were interviewed are now examined. These five represent typical samples from among all the participants.<sup>2</sup> Relevant comments from the interviews were incorporated into the text in order to strengthen the data available for analysis.

Table 5.2 Interviewees. Concept Frequencies from Map 1

Concept Map Categories	Amy	Julie	Vernon	Jared	Sky	Averages
Leadership Tasks	67%	19%	0%	20%	30%	40%
Leadership Qualities	17%	32%	50%	20%	35%	40%
Christian Attributes	6%	13%	0%	10%	0%	6%
Images of Leadership	0%	0%	50%	20%	20%	5%
Nature of Leadership	10%	36%	0%	30%	15%	9%

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<sup>2</sup> For a detailed explanation of the types and uses of purposeful sampling see, Sharan Merriam *Qualitative Research and Case Study Applications in Education* (San Francisco, Calif.: Jossey-Bass, 1998) 62-67. For insight into participant selection see footnote one of Chapter 5.



Table 5.2 shows the percentages of concepts in each of the five categories from the participants' first concept maps. There are a couple of important trends evident in this table. First, most of the five participants had a majority of their concepts in the categories *Leadership Tasks* and *Leadership Qualities*. Overall, 80% of all concepts were in these categories. This supports the trend observed in the overall data as illustrated in Table 5.1. The second interesting feature, also supported by the overall data, was the low percentage of concepts in the category *Christian Attributes*. Person 3 and Person 5 did not have any concepts in that category. Person 3 is the odd one out; he had allocated half of his concepts to the category *Leadership Qualities* and half to *Images of Leadership*, whereas two of the others had no concepts in *Images of Leadership*. The shaded cells illustrate clearly each participant's major category; three had strongly allocated *Leadership Qualities*. The overall picture that emerges from these data at the beginning of the program was that most participants viewed leadership in terms of *what the leader does* and the *qualities* that are needed for leadership. They did not demonstrate a clear understanding of the nature of leadership, and did not see Christian leaders as very different from other leaders.

In the next section, the maps of the five interviewees are described in more detail in order to make some tentative generalizations about data from the concept maps.

#### Amy

Amy had 67% of the concepts in the category of *Leadership Tasks* and 17% in the category *Leadership Qualities*. Her conception at the beginning of the program was that leadership is about what the leader *does*. It is a very task-oriented view of

leadership, and one which is similar to that held by most of the participants. Some of the tasks in her map included *management, taking risks, motivation, and decision-making*. Her first concept map was hierarchical with clearly defined links. Her comments from the interview transcript bear this out:

*(In the first map) they're mostly action things, external things that a person who is a leader does. Leaders are expected to have vision.*

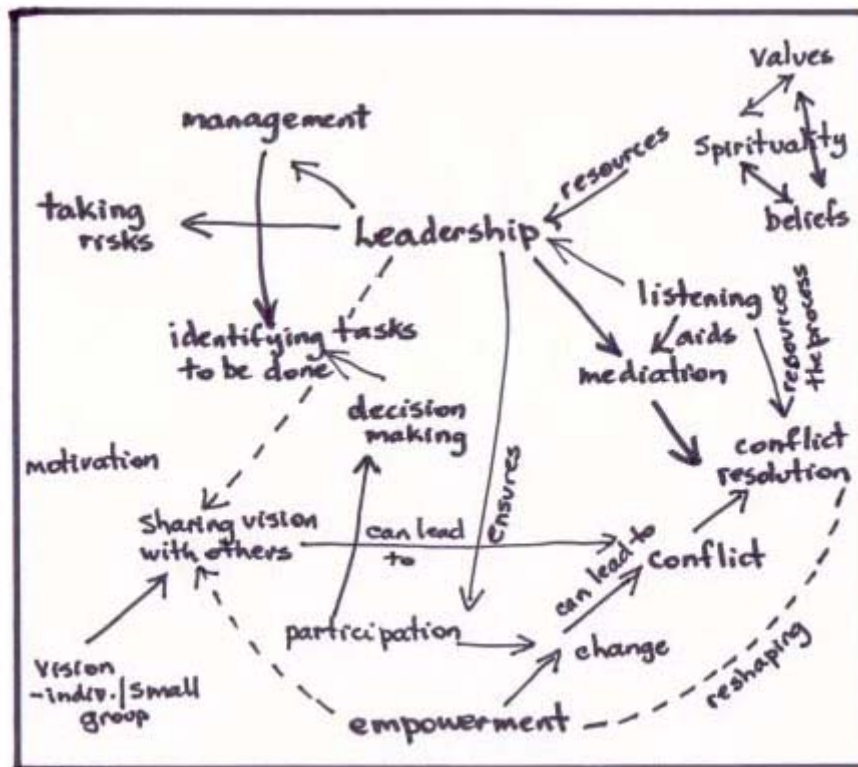


Figure 5.1 Amy's first concept map

Figure 5.1 is Amy's first concept map. There was a grouping of three concepts, *spirituality, values and beliefs* which were seen as resources for leaders. The map recognizes that *sharing vision with others* can lead to *conflict*. There was another group of concepts associated with conflict: *conflict, conflict resolution, mediation, and listening*. The concept *listening* was seen as aiding *mediation* and as necessary in the process of *conflict resolution*. There was a prepositional link between *taking risks* and

*conflict*, indicating that Amy believes that leadership sometimes involves taking risks and recognizes that by so doing leaders can experience conflict.

When asked about these particular concepts, Amy indicated that they related to the situation she was experiencing in the congregation at the time of completing the map. She was struggling with her own leadership and her self-image, and that influenced her choice of concepts.

When Amy was asked about the source of these concepts of leadership, she responded:

*I would think reflection on leadership. I had done a little bit of reading on leadership (before the program)...but I think most of them come out of practice. It was being said to me, "a leader has to have vision" and "a leader has to make decision," those sorts of things.*

This map also demonstrates that Amy understood leadership as involving *participation* and *empowerment*, both of which can lead to *change*. She values the involvement of people and sees her role as leader as helping them develop the confidence to become more involved. In the interview she mentioned that the congregation invited her because they realized they needed to change. However, because there had been so much conflict, her first task was trying to establish trust and to '*simply love them*.'

Her first written submission has many thoughts that fit into the categories of leadership tasks and leadership qualities. Leadership tasks include: *time management*, *teaching*, *organizational skills*, *management skills* and *listening*. Leadership qualities include: *charismatic*, *good with people*, *humility*, *wisdom*, *compassion* and *self-confidence*. This presents an understanding of leadership consistent with that depicted in her concept map.

During the interview Amy shared some of her beliefs about leadership.

*I saw being a minister, the leader, as the front runner, not the decision maker, but the person who had the ideas; the abilities and the training, time to take on the task.*

For Amy, leaders are the ones who have the ideas, the abilities, and the training to undertake the various roles of leadership. It was interesting to note that she also mentioned that ministers have the time to take on tasks because it is their full time job, whereas lay people are expected to take on roles in addition to their daily work. She mentioned at another point in the interview that the minister is the only one who cannot “pick up their marbles and go home,” when the going gets tough. Because the minister is the one being paid, he/she has to work through the conflict or disagreement, whereas lay people can choose to leave.

In terms of Christian leadership, her concept map had only one concept related to *spirituality*, and her written submission speaks about leaders as those who must have *deep spirituality* and *proclaims the Gospel* as central ideas. So, at the beginning of the program, Amy did not demonstrate a clear understanding of what makes Christian leadership distinctly different from other forms of leadership.

### Julie

Julie had a quite different map from Amy's, in that she has the majority of her concepts in the category *Nature of Leadership* (36%), and 32% of concepts in the category *Leadership Qualities*. Thus her understandings are different from the majority understanding at the beginning of the program. For her it was important to have an understanding of the nature of leadership and the qualities needed for leadership. Her first map is quite orderly and linear. Many of the concepts deal with the positive and negative

sides of leadership: *loneliness, fun, stress, humor, rejection*. These represent some of the feelings she was experiencing because she had only just moved to her congregation two months before the program began. She recognized that changes needed to be made in the congregation, and she knew that she risked rejection if she did things too quickly.



Figure 5.2 Julie's first concept map

Julie's first map, shown in Figure 5.2,<sup>3</sup> has four main sections to it: *leadership requires*, *leadership provides*, *leadership means*, and *leadership produces*. Under each of these sections she had a number of concepts. *Leadership requires* *humor*, *spiritual nurture*, *strength*, *personal integrity*, and *openness to change and growth*. In the section headed *leadership provides for the led* were concepts such as *vision for the community*,

<sup>3</sup> I offer my apologies to the reader for the poor quality of some of the scans of the concept maps. The participants' original maps were scanned into the computer, saved and placed in the text as jpeg images. Some turned out better than others.

*inspiration, security, new possibilities and a framework for understanding others. Thus*  
for Julie:

*Leadership means vision for others, confrontation, affirmation, honoring God, and naming of possibilities.*

In the final section, *leadership produces for the leader* concepts such as *fun, stress, fulfillment, personal growth, loneliness and risks rejection* are included.

*I think my first concept map is very much about the leader him or herself...I was thinking about myself, what leadership means, what it produces for the leader, what it requires to be a leader and what leadership provides for those who are led.*

When asked to comment on where the concepts had come from, she replied:

*Out of the situation I was in at the time...I was feeling challenged and the scariness of knowing I needed to provide vision and direction and challenge for a community that really were looking for that....*

### Vernon

Vernon's map is quite different from Amy's and Julie's, because he had 50% of his concepts in the category *Leadership Qualities* and 50% of his concepts in the category *Images of Leadership*. The map is linear, with four sets of concepts clearly linked. It had a number of images of leadership that are linked with particular qualities appropriate to that image. Some examples include: *farmer has ability to grow, manager has stickability, desert flower has self-love, taxi driver has a listening ear and shepherd has servanthood.*

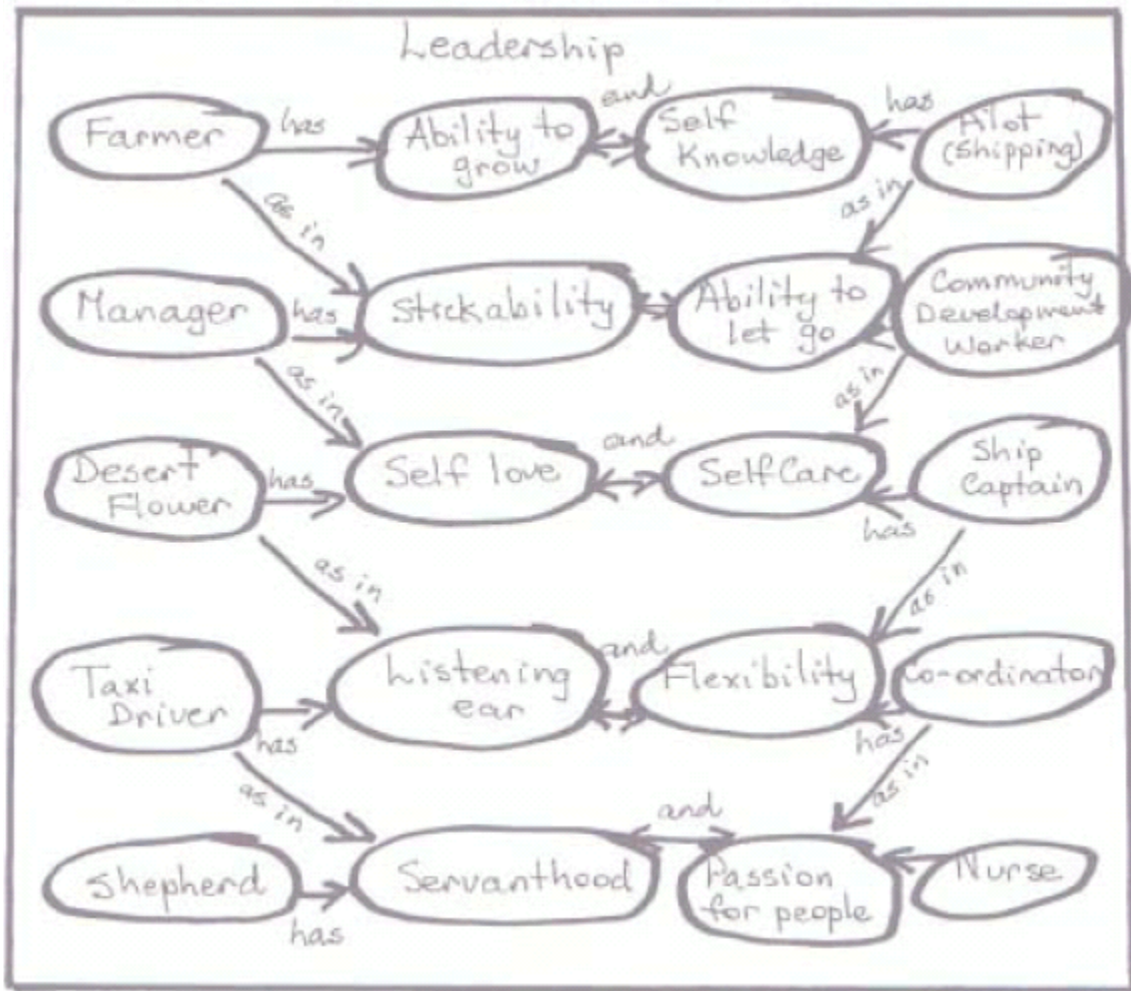


Figure 5.3 Vernon's first concept map

The map (shown in Figure 5.3) illustrates Vernon's understanding of leadership as roles that a leader must fill, and some of the important attributes associated with each of those roles. There are few concepts that relate to specifically Christian attributes. In the interview he made the following comment:

*I guess it's the way I saw leadership at the beginning of the course and they're pretty much things that I'm aware of about myself and the sort of leadership that I like.*

This map has more concepts in the category of *Images of Leadership* than any other map, and it was interesting to hear Vernon explain some of those concepts.

*A ship captain has to care for himself or herself in order to be able to oversee Leadership. If you can't care for yourself, you can't love yourself. That's linked with the desert flower...it survives in extreme conditions.... The taxi driver...I always imagine taxi drivers are great listeners...and a leader is like that; you've got to be able to listen to where people are at, even though it may not be interesting to you personally.*

In terms of Vernon's written responses, many of the ideas related to the concepts in his map. Ideas such as *good listener*, *examines self*, *self-assured*, and *approachable* all seem consistent with the concepts used in his map. The most important idea for him at the beginning of the program was *good listener*. This is certainly consistent with his understanding of leadership expressed in the map. He wrote these comments about his first map at the end of the program:

*Looking back to the first map, I was subconsciously trying to deal with a lot of inner hurt.... This hurt surfaced only a few days following the drawing of the map.*

In the interview, Vernon was asked to share some of his beliefs about pastoral leadership.

*...being the ordained minister, there's a certain amount of authority that the church has placed upon me and that God placed on me.... When I went into seminary the image I had was that of a shepherd leader.*

It is interesting to note that one of the images he used on his map was *shepherd*. So there is a consistency between the ideas expressed in the concept map and the interview. Like most of the others, his map represents some of the issues that were facing him as a ministerial leader at the time of completing it.

### Jared

Jared had the most even spread of concepts of all the maps. 20% of his concepts are in the category *Leadership Tasks*, 20% *Leadership Qualities*, 10% *Christian*



*Attributes*, 20% *Images of Leadership*, and 30% *Nature of Leadership*. This was not Surprising, because he had done a lot of thinking and reading about leadership and had already incorporated a radically new model of leadership into his congregation. He really became a second mentor to the small group because he could share what he was doing in his congregation and how things were going.

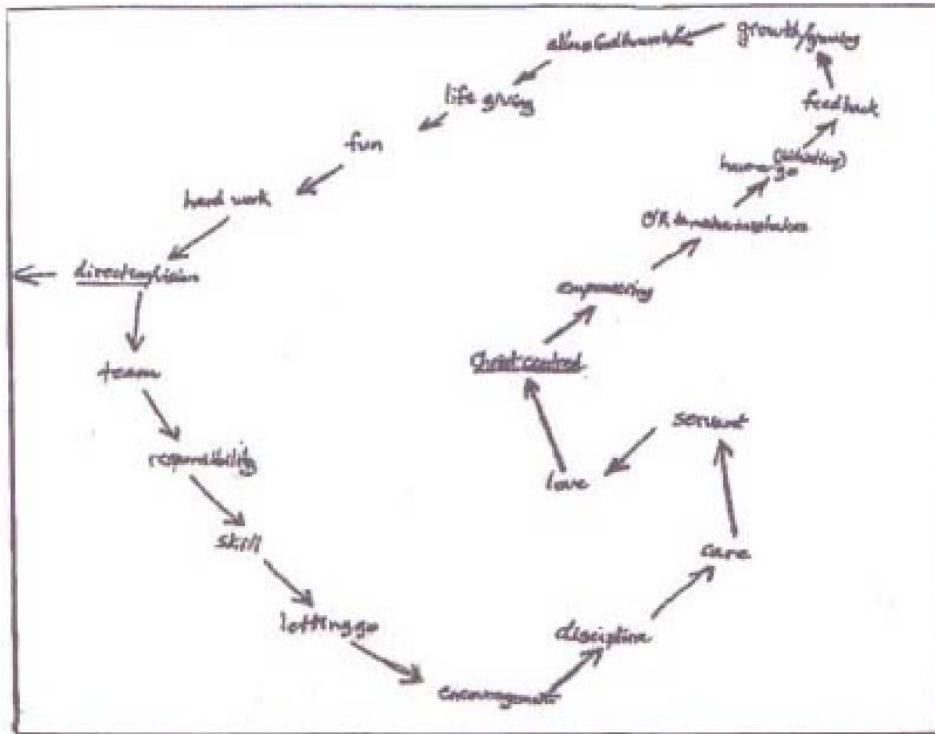


Figure 5.4 Jared's first concept map

Jared's first map (Figure 5.4) has a circular movement and he has used arrows to show a unidirectional flow. There is no particular starting point and no finishing point on this map. Unlike most of the other maps, this one is Christ-centered. That particular concept is underlined so it would suggest that perhaps that is the starting point. All the concepts do flow from that. *Christ-centered*, *empowering*, *OK to make mistakes*, *initiative*, *feedback*, *growth*, and so on around the circle until, towards the end, are concepts such as *care*, *servant*, and *love*. When asked to comment on his map, he

explained:

*The way I put these (concepts) is that all these actually interact with each other. It's just a circular movement...the danger with that is that it just becomes circular and you don't go anywhere.*

When asked to comment on where the concepts may have come from he responded:

*Personal experience at the time, the relationships that I was in, the way which we as a church were seeking to function at that point in time.*

In terms of his written response, some of the ideas included: *clear direction, confidence, courage, discernment, and charisma*. Again, most of these are either something the leader does or a quality that a leader possesses. His most important construct was *discerning God's will*, and that was affirmed in the interview. Jared had a more clearly defined understanding of Christian leadership than most of the others; that is partly because he had been working much more intentionally on exploring the nature of leadership with his key lay leaders than most of the other leaders at the beginning of the program.

### Sky

Sky's map was also predominantly linear and very hierarchical. It flows from the top of the page to the bottom. The concepts on this map are fairly evenly spread across four of the five categories; there are no concepts in the *Christian Attributes* category. However, he does have 30% of concepts in the *Leadership Tasks* category; 35% in *Leadership Qualities*, 20% in *Images of Leadership* and 15% in *Nature of Leadership*.

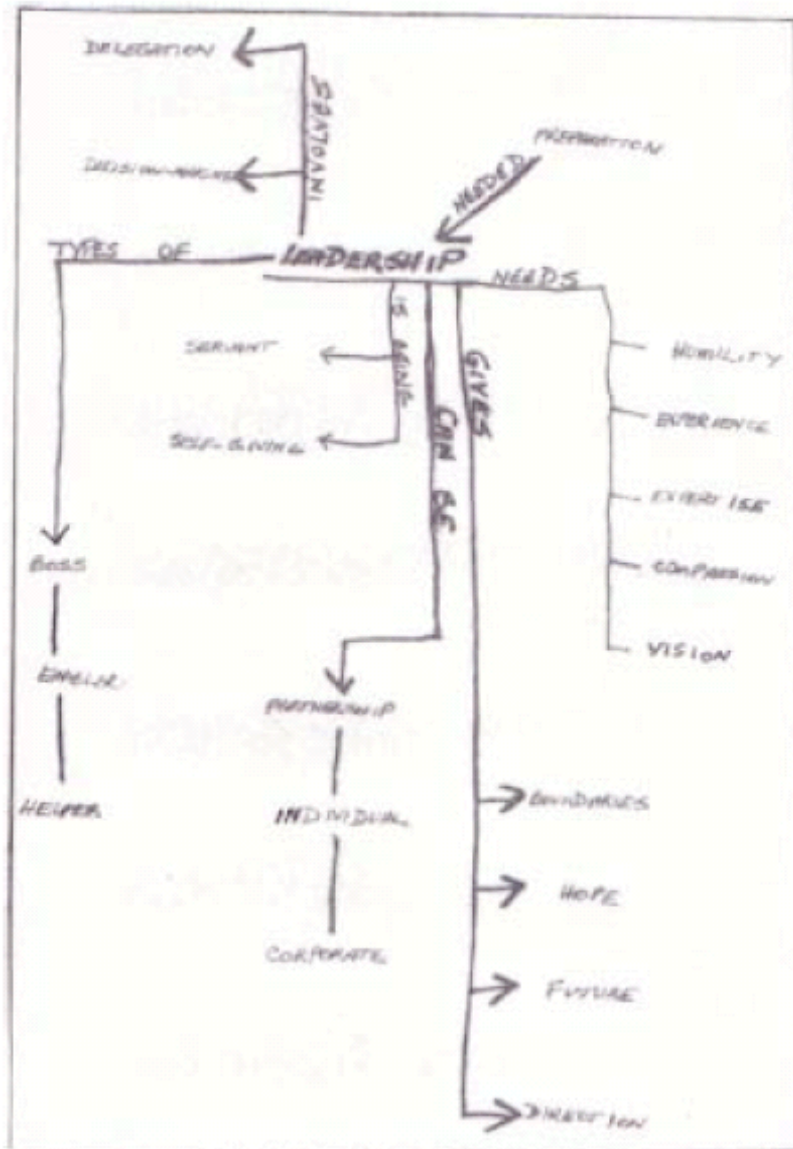


Figure 5.5 Sky's first concept map

Sky's map in figure 5.5 shows that there are a number of words that Sky uses to link his concepts which are seen as very important, as his comments from the interview indicate:

*I seem to have got these linkage words fairly well set out.... I think that in terms of giving it (the map) some sort of construct...they became the words of how things fitted...like a bridge that holds things together.*

When asked to comment on where those concepts might have come from, he replied:

*My first map reflected some reading from Callahan in terms of his book on effective churches. So even words like “boss,” “enabler,” “helper,” had come out of that book.*

Sky demonstrated some understanding of the nature of leadership through concepts such as “*partnership*” and “*corporate*,” but 65% of his concepts were still within the categories of *Leadership Tasks* and *Leadership Qualities*. Leadership involved *delegation* and *decision making*, and leadership needs *humility*, *experience*, *expertise*, *compassion* and *vision*. Leadership was being *servant* and *self-giving*, and leadership gives *boundaries*, *hope*, *future*, and direction. This map presented a more holistic concept of leadership than most of the other maps, but it had no concepts that identified, specifically, *Christian Leadership*.

In his papers, Sky used ideas that were consistent with the concepts used in his map. These included: *decision-maker*, *visionary*, *encourages laity*, and *releases people to minister*. All these ideas related to his understanding of leadership as being a partnership; in this case a partnership between the minister and the lay people of the congregation. One interesting difference in his paper was the inclusion of *responds to the Spirit’s leading*, which was his strongest idea. This is very definitely a *Christian Attribute*. Thus, at the beginning of the program, Sky’s thinking about leadership was focused on partnership and how best to release lay people to be involved in ministry.

Before exploring leaders’ conceptions at the end of the program, it is important to summarize the key findings from the data at this point. Most of the participants came into the program thinking that leadership was mainly about what leaders did and the qualities they needed to possess in order to be effective leaders. Very few of them had done any serious thinking about the nature of leadership and, more specifically, the nature of

Christian leadership. Some of them had read some books about leadership, but most of those focused on tasks and qualities also. There were a few exceptions to these generalizations. Jared stands out as one person who had done some serious reflection about the nature of Christian leadership and was already involved in training his key leaders. A few other leaders had some understanding of the nature of leadership, but were not able to clearly articulate that understanding.

### **Conceptions of Leadership at the End of the Program**

In this section, data obtained from the concept maps and written papers completed at the end of the program are presented and any relevant comments from the interviews are included. The focus is on the participants' thinking about leadership and themselves as leaders at the end of the program. Some general comments are made about the overall trends that emerge from the maps and interviews, and then a more detailed commentary on the five case studies is presented. At the end of the section the key findings are summarized.

#### **Second Concept Maps**

The table below illustrates the frequencies of concepts in each of the five categories from the participants' second concept maps. It also illustrates the total number of concepts in each of the categories, as well as the total number of concepts used by each of the participants.

Table 5.3 makes it clear that there have been some significant changes in the percentage frequencies of the concepts within some of the categories . *Leadership Tasks* decreased from 35% of concepts in map 1 to 16% of concepts in map 2. On the other

hand, *Nature of Leadership* increased from 15% of concepts in map 1 to 29% of concepts in map 2.

Table 5.3 Frequency of Concepts Within Categories in Concept Map 2

Person	Leadership Tasks	Leadership Qualities	Nature of Leadership	Images of Leadership	Christian Attributes	Total no. of concepts
1	27%	41%	17%	0%	15%	41
2	20%	25%	50%	5%	0%	20
3	0%	0%	0%	83%	17%	18
4	10%	15%	25%	15%	35%	20
5	0%	20%	65%	10%	10%	20
6	0%	22%	56%	6%	16%	18
7	11%	17%	22%	05	50%	18
8	13%	17%	27%	10%	14%	30
9	17%	21%	38%	10%	33%	29
10	10%	16%	42%	16%	16%	19
11	15%	25%	35%	5%	20%	20
12	35%	25%	15%	5%	20%	20
13	0%	18%	24%	6%	52%	17
14	11%	5%	26%	42%	16%	19
15	30%	15%	20%	25%	10%	20
16	55%	25%	15%	0%	5%	20
17	0%	18%	46%	23%	13%	21
18	0%	4%	31%	42%	23%	26
19	30%	45%	25%	0%	0%	20
Average%	16%	21%	29%	15%	19%	100%

Another significant shift was in the category *Christian Attributes*, where the percentage of concepts increased from 7% in the first set of maps to 19% in the second set of maps. On an individual basis there were also some interesting shifts. Person 5 had decreased the percentage of concepts in the category *Leadership Tasks* from 67% in map 1 to 0% in map 2, and Person 6 had decreased the percentage of concepts in this same category from 55% to 0% in map 2. These were very dramatic shifts seem to be offset by similar dramatic increases in the category *Nature of Leadership*. Persons 12, 15, and 16 were the only ones who now had the largest percentage of their concepts in the category *Leadership Skills*. The overall pattern illustrated in Table 5.3 is one which had a

more even spread of concepts in all five categories. Table 5.4 clearly illustrates some of the key differences between the two sets of concept maps.

Table 5.4 Category Comparisons between Concept Map 1 and Concept Map 2

	Leadership Tasks	Leadership Qualities	Nature of Leadership	Images of Leadership	Christian Attributes
Concept Map 1	35%	34%	15%	9%	7%
Concept Map 2	16%	21%	29%	15%	19%

There are some aspects of Table 5.4 that are worth noting. The percentage of concepts in the category *Nature of Leadership* increased from 15% in the first set of maps to 29% in this set of maps. The percentage of concepts in the category *Images of Leadership* increased from 9% in the first set of maps to 15% in the second set, and *Christian Attributes* increased from 7% in the first set to 19% in the second set of maps. On the other hand, there are some interesting decreases in this second set of maps. The category *Leadership Tasks* decreased from 35% in the first set to 16% in the second set, and *Leadership Qualities* category decreased from 34% in the first set to 21% in the second set. These were very significant shifts, indicating that during the program participants' conceptions of leadership changed dramatically. At the end of the program, the participants were much clearer about the distinctive aspects of *Christian Leadership*, and they had a more thorough understanding of the nature of leadership.

In this set of maps only Person 1 and Person 16 still had a significant number of their concepts in the categories of *Leadership Tasks* and *Leadership Qualities*. Many of the participants who did not have any concepts in the category *Christian Attributes* in the first set of maps had a substantial number in that category in the second set of maps. This tends to indicate that, by the end of the program, participants had a clearer understanding of the specifically Christian attributes of leadership than they had at the beginning of the program.

### **Case Studies**

In order to explore these data from a more detailed perspective, the maps of five of the participants who were interviewed are now examined. Relevant comments from the interviews have been incorporated into the text in order to strengthen the data available for analysis. It was interesting to see the pattern which emerged when the frequencies from the five case studies are compared on one table. Table 5.5 illustrates these frequencies for each of the five categories of concepts from the second set of concept maps. These frequencies are shown as percentages. First, there is a percentage for each of the categories for each person; for example, Amy had 15% of her concepts in the category *Leadership Qualities* and 0% of her concepts in *Leadership Tasks*. Second, the table shows the total percentages for each of the categories; for example, 18% of the total concepts were in the category *Leadership Tasks*.



Table 5.5 Interviewees' Concept Frequencies from Map 2

Concept Map Categories	Amy	Julie	Vernon	Jared	Sky	Averages
Leadership Tasks	0%	26%	0%	10%	20%	18%
Leadership Qualities	15%	42%	0%	15%	25%	23%
Christian Attributes	10%	15%	17%	35%	0%	18%
Images of Leadership	10%	0%	83%	15%	5%	14%
Nature of Leadership	65%	17%	0%	30%	50%	27%
TOTAL Concepts	20	41	18	20	20	416

The shaded cells in Table 5.5 show the categories that have the maximum percentage frequency for each of the five participants. Amy had 65% of her concepts in the category *Nature of Leadership*, whereas Vernon had 83% of his concepts in the category *Images of Leadership*. Another point worth noting is that Vernon had all his concepts in only two categories, whereas all the others had a more even spread than they did in concept map one (Table 5.2). Overall, the table illustrates the spread of concepts used by the five participants, so it can be reasonably assumed that this spread is representative of the total group.

When Table 5.5 and Table 5.2 are placed beside each other, some of the changes in participants' thinking about leadership become more obvious. These are explored in more detail in the case studies that follow.

Table 5.6 Interviewees' Concept Frequencies from Concept Maps 1 and 2

Concept	Amy 1	Amy 2	Julie 1	Julie 2	Vernon 1	Vernon 2	Jared 1	Jared 2	Sky 1	Sky 2
Leadership Tasks	67%	0%	19%	26%	0%	0%	20%	10%	30%	20%
Leadership Qualities	17%	15%	32%	42%	50%	0%	20%	15%	35%	25%
Christian Attributes	6%	10%	13%	15%	0%	17%	10%	35%	0%	0%
Images of Leadership	0%	10%	0%	0%	50%	83%	20%	15%	20%	5%
Nature of Leadership	10%	65%	36%	17%	0%	0%	30%	30%	15%	50%

When these tables are placed together (as in Table 5.6) it is easy to see individual and category differences. For example, Amy had changed from having 67% of her concepts in the category *Leadership Tasks* to 0%, whereas Vernon had moved from 50% of his concepts in *Leadership Qualities* to 0%. At the same time Vernon increased the number of concepts in *Images of Leadership* from 50% to 83%. In the second set of maps, three participants now had a majority of their concepts in the category *Nature of Leadership*, and two in the category *Images of Leadership*. It is also interesting that there is still one participant who had a majority of concepts in the category *Christian Attributes*. When the total percentages for each of the sets of maps are compared, again the shifts are very clear. Some of the most dramatic of these include: *Leadership Tasks* which decreased from 40% to 18%, and *Leadership Qualities*, which decreased from 40% to 23%. The most dramatic increases were in the categories of *Nature of Leadership*, which increased from 9% to 27%, and *Christian Attributes*, which increased from 6% to 18%.

## Amy

Amy's second map is different from her first--a fact seen even at a quick glance. It is now creative, colorful and dynamic, and has a sense of organic growth to it. In her own words:

*I suppose it's biological. I don't know where I got that from.... I don't know why I chose a bunch of flowers.*

Figure 5.6 shows a concept map that uses a bunch of flowers to depict Amy's current conceptions of effective leadership. It is interesting to see the concepts she has used such as *transformation, attending to and focusing on God, trustworthiness*, as well as *clever clown*. It also includes the three concepts that she had struggled with during the program: *power, authority, and responsibility*.

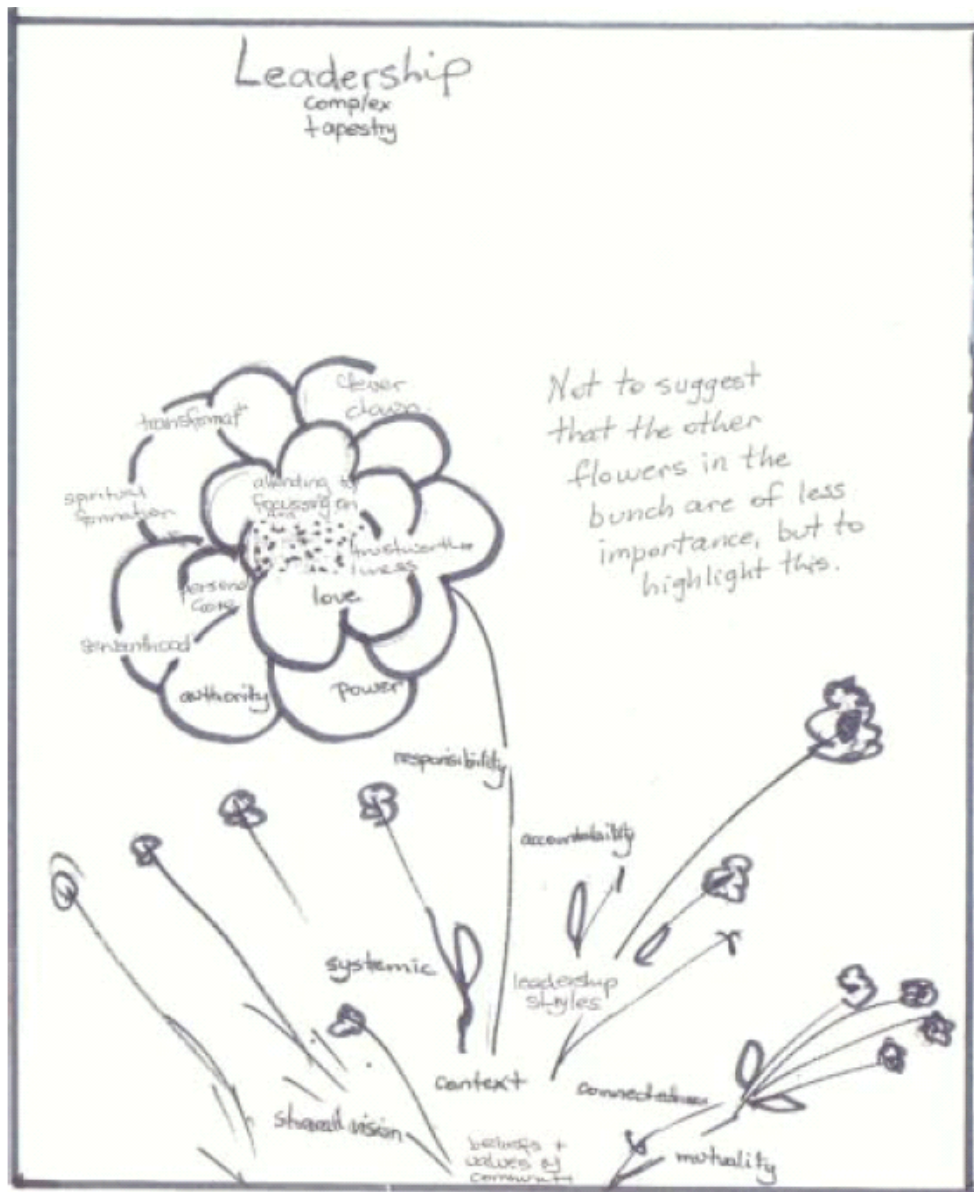


Figure 5.6 Amy's second concept map

In her interview she explained that these were from a book that had significantly influenced her thinking. She elaborated some of the differences between her two maps:

*During the course...I had read the book by Celia Hahn about integrated leadership, and so I think I had tried to, in my own mind, start to internalize some of those things...when you look at it like this, you sort of realize that they're much more inward components now...now I have a much bigger cluster of internal descriptors.*

In the notes written after completing the second map and receiving the first one back, Amy commented that she had been in a conflict situation with a person in the congregation when she completed her first map. This was a situation that revolved around authority and power. She was struggling to find her place as a leader in that setting. Over the duration of the program she focused more on her own expression of leadership and some of the internal values that were important to her. Many of the concepts on the second map reflect new learning that came from the program.

*The title “complex tapestry” sums up my learning. The more we learn, the more complex the issue becomes. When we focus too closely on a tapestry all we see are the stitches and the quality of the stitches, the color of the thread, but to see the tapestry properly you have to move further away.*

In her second map, the focus was the center of the flower *attending to/focusing on God*, and surrounding that center, on each of the petals of the flower, are concepts such as *spiritual formation, servanthood, authority, power, love, transformation, trustworthiness, and love*. On the stems of other flowers are concepts including *accountability, systemic, shared vision, context, mutuality, and beliefs and values of the community*. Most of these concepts were from the books she had read and the material that was presented during the program.

It is interesting to note that Amy had the largest change in relation to the categories, from 67% of concepts in her first map in the category *Leadership Tasks* to 0% of her concepts in her second map in that category. There was an equally notable shift in the category *Nature of Leadership*, from 10% in the first map to 65% in the second map. The comments from her interview support this shift. By the end of the program Amy’s thinking about leadership *had* changed. This change was best summed up in her own words:

*Leadership is not so much about what you do but who you are.*

For her, leadership is about the relationship between *authority, power, and responsibility*, and balancing the internal aspects of leadership and the external ones.

*I think working out the relationship between those three (authority, power, and responsibility) is a critical component.... I think both of the maps express a whole range of concepts. You can't really have these external concepts without those internal ones.*

She also explained her understanding of Christian leadership as having .a servant component:

*I think a Christian leader has to have a servanthood component. I don't believe that a Christian leader has to be a "goody goody" person.... Perhaps I did believe that before I was ordained. People used to say to me "you should be ordained" and I said, "I'm not good enough to be a minister...." I didn't see myself as a leader of a church because I guess I thought of them as being somehow better than everyone.... I definitely don't believe that now! Being a leader is a pretty slippery thing to hang on to.*

Thus, by the end of the program, Amy was able to articulate some of the specifically Christian dimensions of leadership. These are supported by the focus in her map on Christian attributes.

In terms of the written work, her focus remained similar by writing mainly about the concepts of *vision, management skills, and good student*, mostly with a focus on *Leadership Tasks* and *Leadership Qualities*. The changes that were evident in her concept maps were not so evident in the writings. The more interesting data from her writings was in relation to leaders' practice.

### Julie

Julie's second map goes against the trend that most of the other maps show in that the number of concepts in the categories *Leadership Tasks* and *Leadership Qualities*



in the middle of the map were the concepts *focus on Christ* and *vision of the future*. Many of the concepts from her first map appeared again on this map, but they were represented in different clusters. One cluster includes concepts such as *spirit-inspired perspective*, *discerning*, *dispels fear*, *points others to God*, and *stands in the midst of chaos*; most of these illustrated the increase in the number of concepts in the category *Christian Attributes* and the content offered during the program. Another cluster included the qualities of *courage*, *calling*, *trusts*, *vulnerability*, *daring*, *integrity*, and *secure personality*. A third cluster included *vision for each one*, *an encourager*, *supportive*, *reads the times*, *affirming*, *listener*, *lives into the context*, and *allows space for others to blossom*. All of these are tasks that a leader does. The final cluster included *pain*, *alone*, *hurt*, *takes criticism*, *forgives*, *disappointed*, and *disillusioned*, which were similar to some of the concepts included in her first map in the cluster of concepts which leadership produces for the leader.

Some of Julie's comments from her written observations at the end of the program illustrate some of her thinking:

*The second map is more simple, less structured. The input from the Leadership course has reinforced the need to keep focused on Christ. Thus the vision for the future and the focus on Christ holds together both the character aspects of leaders and the negative experiences along with the actual skills and work of leadership.*

To some degree the second map also reflected a change in Julie's thinking about herself as leader:

*The second map is more easy-going and so am I. But I am also more fearless.*

During the interview Julie made some further interesting comments about her second map:



*I've gone for a more spiritual, perhaps, and more ambiguous experience of Leadership...less analytical in some ways... There is a paradox there. You choose to be vulnerable because of your love for Christ and Christ's love for you.*

When Julie was asked to reflect on what might have caused the changes in her second map, she responded:

*I think because in the first instance (first map) I was in the midst of beginning a restructuring program in the parish...so I suppose I was forced to be more analytical about what was required, what had to happen.... By the second one ...I'd had a lot more pastoral involvement with the people.... We'd got half way through restructuring but there was a lot still not done...but I think I have more courage now and the water is not quite so muddy.*

Julie's written responses included words such as *steps out with courage, strong, decisive speech, takes the people along, passion, and does not compromise*. Many of these ideas were consistent with the journey which Julie had experienced during the time of the program and which she enunciated in the parts of the interview previously referred to.

### Vernon

Vernon's second concept map was visually very different from his first map. It was in the shape of a spiral which starts in the center with the earliest understanding he had of leadership and moves outward in an ever increasing circle:

*In the second one the circle is going out. It gives me that image of being in movement. It's spiraling, it's growing, it's developing. The first map is pretty static, flat, it doesn't have a lot of shape or movement in it.*



An interesting aspect of these two maps was that both of them used many of the same concepts but the actual maps looked very different. Spiraling around the second map were the words, written backwards: *“this has developed over time as each context of leadership has pushed me to explore my concepts of leadership further.”* The idea of leadership as developing into the future was also highlighted in the comments Vernon wrote at the end of the program:

*The second map shows the possibility for further development. The concepts have been influenced by this final retreat and the program and they indicate leadership which is intentional, purposeful, creative and directed.*

It was also interesting to note that all of the concepts in Vernon’s second map were from two categories, but they were two different categories from those used in his first map. In map one, half of his concepts were *Leadership Qualities* and half were *Images of Leadership*, whereas in the second map 17% were *Christian Attributes* and 83% were *Images of Leadership*. Thus his map was the one most heavily oriented to a single category.

In terms of leadership practice, the writings stressed many of the qualities he equated with various images of leadership such as *listener, availability, sense of humor, passion for people, and compassion.*

### Jared

Jared’s second map showed a similar broad spread of concepts to those his first map illustrated. His map was again the one who had the most even spread of concepts from the five categories, with a decrease in the number of concepts in the categories *Images of Leadership* (20% to 15%) and *Leadership Tasks* (20% to 10%) and an increase in the category *Christian Attributes* (from 10% to 35%).

After completing this second map, Jared wrote:

*While the second map looks more disorganized, it isn't. I am more clearly able to identify what the foundational principles of leadership are, what the keys to change are, and have a clearer sense of direction and what helps keep us/me moving forward.*

Jared's second map (Figure 5.9) has no connecting links and the concepts were scattered all over the page in no particular order. Down the bottom of the map are the words "foundational keys to change," and "direction."

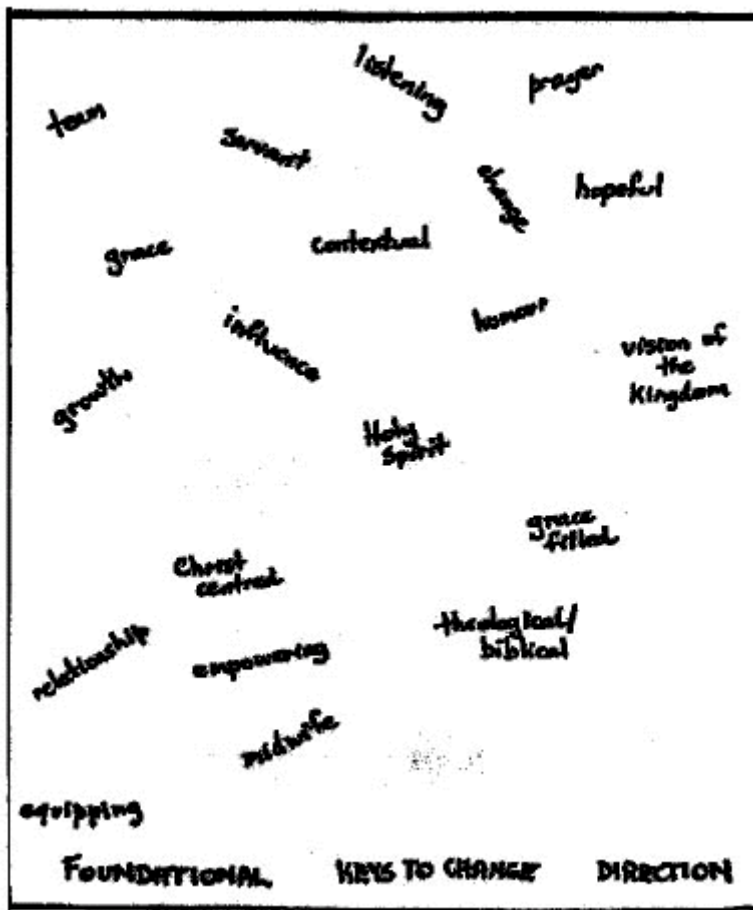


Figure 5.9 Jared's second concept map

In the interview Jared made the following comments about his map:

*The second one actually looks even more chaotic...that was my first impression when I looked at it visually. It still contains the dynamics of interaction.*

When asked why he did not have any connecting links he replied:

*I don't think it's ordered. I think there's a feeling that you can be engaged in any one of these at any given time. It doesn't progress necessarily from one to the other.*

In response to a question about where the concepts had come from, he responded that the key ones had come partly out of the course and partly out of the context he was in. He made particular reference to the theological and biblical reflection concepts coming from the program:

*These were probably the two that came out of the course and my own personal experience. I would say listening to people and listening to God facilitates that process through the Holy Spirit.*

Some of the key concepts on this map included *team, servant, equipping, influence, Holy Spirit, change, contextual, vision of the Kingdom, Christ-filled, prayer, hopeful, and theological/biblical reflection*. One of the thoughts prevalent in Jared's writings was the idea of courage. He had this to say about that idea:

*If we're clear about who we are and how God has called us to function in the presence and power of the Spirit and relate and are clear about where we are going, that gives me courage.*

He identified the idea of *moving at the speed of the Spirit* as the most important idea to him, particularly in the last few months when he had felt that there was a clearer sense of direction in terms of what he was to be doing as a leader; that gave him confidence. This seemed to be consistent with the increase in the percentage of concepts in the category *Christian Attributes* and demonstrated that through the program Jared's thinking about leadership became more focused on the unique aspects of Christian leadership.

## Sky

Sky's second map was different from his first. It was more dynamic and fluid than his first map and had a clockwise movement centering on the concept of *servant*. The map had four segments, each flowing in a particular direction as Sky described in the interview:

*It does flow through in that the vision comes, then the wisdom comes, and the prophetic power is all...part of the missional stage which then moves on to "the challenges that may bring" which moves on to things like transitions, change, reconciliation, and change leads to joy.*

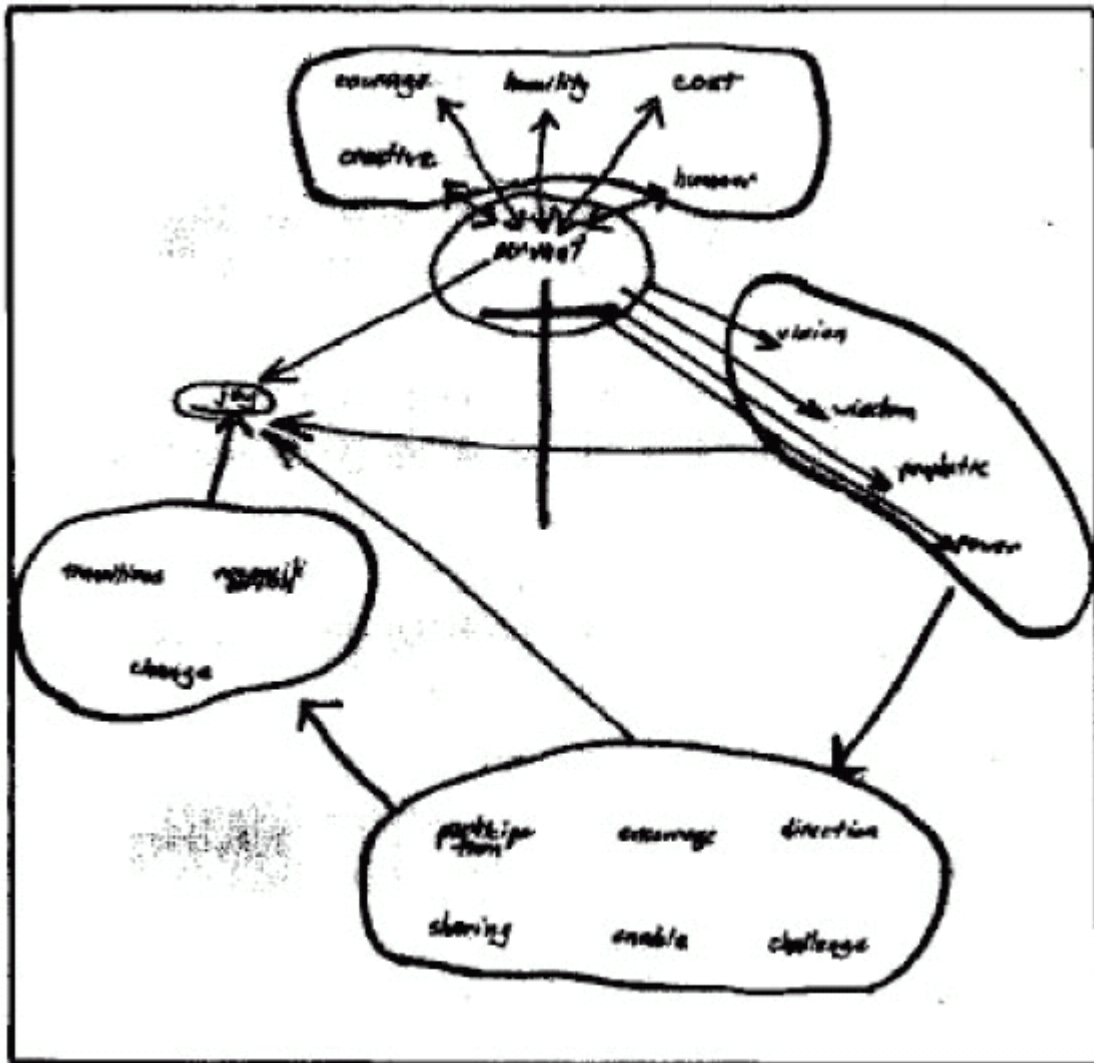


Figure 5:10 Sky's second concept map

One of the key differences between Sky's two maps (Figure 5.5 and Figure 5.10) was that in the first one *servant* was a sub-set in terms of *self-giving leadership*, but in the second map *servant* became the central concept.

*Servant becomes the key word, the central word with a cross associated with that, so that Jesus is the servant. Through my reading and reflection and as a result of the leadership program that idea became for me more and more central in terms of leadership over and against corporate management models...from a Christian theological perspective servant leadership became more and more for me the center.*

This statement summed up Sky's new understanding of leadership, influenced greatly by his reading of Greenleaf's *Servant Leadership*. He made many comments throughout the interview about the need for pastoral leaders to be very clear about the difference between managerial leadership and ministerial leadership. Another interesting aspect of this map was the inclusion of *joy* as a significant concept. Sky commented that:

*Joy is a result for me of servant leadership...at the end it is seeing that change is a positive thing. That change leads to joy and not despair.*

This understanding of the positive dimension of change came from his experience in the congregation where they were successfully able to start a new worship service and that was seen as positive.

When Sky was asked to comment on why some of those changes in his maps had occurred, he responded:

*Certainly the reading and reflecting I was doing was part of that. The fact that in the congregation we were going through a process of whether two morning services should become one.... That became the catalyst for my thinking... the way in which my thinking was earthed. It sort of took on meaning in terms of a real situation...I was asking myself the question, 'what does my leadership mean in this setting? How does that work?' To what extent do I influence that? To what extent do I just stand back and allow the process to happen?*

These questions illustrated how Sky's thinking about his role as leader had

become more intentional. That thinking had also become more theologically focused as his written comments after completing his second map illustrate:

*My second map is more Christ-centered...it involves seeing leadership as more of a process and being involved in that process (e.g., transitions). The second one also involves participation in the Spirit's leadership, so the second one expresses a theological foundation for leadership from this program and my reading and writing.*

It was interesting to note the shifts that took place in Sky's second map. The greatest decreases were in the categories *Images of Leadership* that fell from 20% to 5%, and *Leadership Qualities* that fell from 35% to 20%. On the other hand, the largest increase was in the category *Nature of Leadership*, which increased from 15% to 50%. This was consistent with the comments made in the interview in terms of his thinking being focused on what leadership actually is. It is also worth noting that even though the cross is central to the map, there were no specifically Christian concepts used. It was only when Sky explained the map that the strong Christian theme emerged.

In terms of his writings, many of the ideas were consistent with the concepts used in his second map. These include: *courage*, *vision*, *enable others*, and *engages others*. There was a similar emphasis in his writing on the importance of involving others and being able to relate well to them. This was consistent with the focus of his second map.

Before analyzing the data from the interviews in relation to changes in leaders' thinking, it is helpful at this point to summarize the key learning from this section. There were some very significant changes in leaders' thinking during the program, particularly in relation to a more holistic understanding of the nature of leadership and the Christian attributes of leadership. Many of the participants used concepts in the category of *Images*



*of Leadership* that showed that they are broadening their understanding of leadership.

Most of them had a broader spread of concepts across all five categories, and their maps were much more dynamic, creative, and open, indicating a new understanding of the need to be flexible and adaptable in these times of change and transition.

### **Data from Interviews on Changes in Leaders' Thinking**

Some of the interview questions related to changes that had occurred in leaders' thinking about themselves as leaders. Interviewees were asked to talk about their journey of leadership and how they felt about themselves as leaders. They were also asked to share any changes in their thinking that may have occurred as a result of the program. In this next section of the chapter some illustrations from the interviews are used in an attempt to answer RQ.3. How would educational processes be used to promote the transformation of personal assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices? and the first part of RQ.4, What changes (if any) occurred in each of the participants' assumptions of pastoral leadership during the program? The data are presented in Table 5.7.

Table 5.7 Interviewees' Comments on Leader's Thinking

Journey of Leadership	Self Image as a Leader	Effects of Program on Thinking
<i>In my first six years I thought of leadership in terms of the external stuff...what you did. Later when I was on my own in a congregation I kept thinking the same sort of thing. You are valued for what you do. My current</i>	<i>When other people in the congregation affirm the way I handle things, that helps. Other people's affirmation is helpful in building self confidence...Once you have confidence you can go ahead and make decisions...Once you've got</i>	<i>I found the small group really helpful because it was interesting to hear and engage with the others...We heard a wide range of people's different experiences ...trying to find common ground was</i>

<i>congregation has taught me that you're valued less for what you do and more for who you are</i>	<i>confidence people trust you more. The program gave me confidence through the reading I did and the chats with the other women and men because when we shared we found out that we were not alone and that builds confidence too.</i>	<i>really exciting...You actually had a basis from which to say .yes I agree with that.. It was like reshaping frameworks all the time.</i>
<i>The first few years I was still a student in a lot of ways...so I exercised pastoral leadership. The next phase...leadership grew in terms of helping the congregation to find a direction. This last phase has been one of exponential growth in having to find a way forward as a church. Less pastoral in a sense of the minister doing all the pastoral care of the congregation. I am actually struggling at the moment to find a mentor for myself .who is further ahead than I am but close in style.</i>	<i>I have struggled with owning myself as leader. These days I can own that a little more, though there's still some uncertainty. One of the things that has helped me has been discovering a definition of leadership that I could hold on to... namely a God-given capacity to influence God's people towards fulfilling God's purposes. Coming to the point of being able to own leadership as a gift of God's Spirit, set me free from the idea that it all had to reside in me. That sets me free from all the insecurities I have about who I am and how I function.</i>	<i>I was really challenged .to deal with stuff in my own heart that I haven't come to terms with about my style of leadership. I think the main thing was the issue of genuine reflection...The perspective of really challenging what people say and what I read. That brought me to a clearer perspective of leadership.. I have picked some stuff out of the books we used. The small group phase was excellent in terms of hearing what others said and having a sounding board there...Sharing our genuine learnings was helpful.</i>
<i>When I was first ordained...I really enjoyed ministering in the parish but I didn't have all the responsibilities on my shoulders. In the next parish I was the personal chaplain to the elderly congregation. It was an opportunity for me to develop my skills because I took on more of a teaching role. Now I am in a much</i>	<i>When I look back I see there has been growth fortunately. I am less concerned with myself and less worried than I used to be. ...As you become more sure of yourself in what you are doing, the focus is less on me as a person. I'm more secure in me as a person and I'm not worried as much.</i>	<i>I found the whole program very helpful. The course both affirmed the need to restructure and also reaffirmed that the focus is on Christ. The leadership program helped me to recognize that the managerial stuff is only a small part of leadership. It's easy to get carried away with the latest thing, but we need to</i>

<i>bigger congregation and the only agent so it's a scary kind of challenge because I have to draw on skills that were either dormant or just not there.</i>		<i>remember that biblical and theological understanding of ministry through the Spirit is still the best foundation for ministry.</i>
<i>It's been a bit of a winding road. In my first placement I didn't feel greatly challenged but it was a nice place to start. The next place was fairly traumatic. It was my first time solo and it was a traditional country area where they had everything set in concrete. I had the opportunity to empower and enable people to do the changing themselves. Coming here has been quite a cultural shock...I tended to jump in and do too much. There's been a lot of difficult times but I know God is there and God has called me to these places and equipped and empowered me to minister.</i>	<i>I don't have a very strong opinion of my own leadership...I think I have lost the spark to go out and be there for people...I am feeling positive about some things. I am a good listener and people feel comfortable sharing with me. I see myself as a people person. I have seen a lot of growth in my leadership. Sometimes though I feel like a round peg in a square hole. Despite the fact that I doubt my ability I know God has the ability to use me.</i>	<i>The program made me more intentional and purposeful in my thinking. I remember going back and really thinking about where we were going and how we might develop guidance for the next few years. It made me more focused myself as a leader. I have found myself since then working on who I am as a leader. What do I have to offer in terms of leadership? I have now realized that I am somebody who gets great energy from the Spirit empowering me for working with others, enabling and empowering them to be involved.</i>

When these comments were placed alongside each other, as in Table 5.7, it was interesting to note some of the similarities between the descriptions of the journey of leadership and the self-image of the leader. When things were going well in the congregation where the minister was serving, when he/she was getting positive affirmation from the people, then his/her self-esteem is strong and there is a feeling of confidence. When things were not going so well in the congregation, this profoundly affected the self-esteem of the minister.

Another influence on ministerial leaders' conceptions of leadership and their thinking about themselves as leaders was their theological training. During the interviews, the leaders were asked to comment on the extent to which their ministerial education had affected their thinking of themselves as ministerial leaders. There was a range of comments made, including:

*I gained a clear understanding in seminary of what it means to be a minister and I valued that because in many ways it has set boundaries for me in terms of my own expectations of myself in the ministry.*

*During my time in seminary I gained an understanding of ordination so I left college with a fairly sharp focus on that and I haven't lost that focus. I am very guarded about this...it keeps me on track.*

*I came to realize that as an ordained minister I have a certain amount of authority placed on me by the church and God. It is an authority you handle with care.*

*With the proliferation of literature on leadership today there is a very real danger of getting carried away with the latest leadership fad. But we still need solid Scripture training and biblical and theological understanding and we got that in seminary. That is still the best foundation for ministry.*

*My seminary experience did nothing to strengthen my concept of the call of God, of ordained ministry, or the privilege and responsibility of that.*

*To have the theological training at college behind you gives you the why's and wherefores of ministry. It is something you can come back to.*

These comments illustrated what a powerful influence bible college and theological seminary experience had on pastoral leaders' understanding of their role as ordained ministers. It was interesting to note the references to the importance of receiving a solid grounding, biblically and theologically, and the concern some expressed about the temptation to get drawn into some of the current emphasis on particular aspects of leadership which may not be appropriate for pastoral leaders.

Data analyzed in this chapter supported the assumption that an intentional

educational program can change leaders' thinking about themselves as leaders. However, it is also important to indicate that the program was not the only contributor to changes in thinking. Several of the interviewees mentioned other books they had read. With that in mind, it was still significant that most of them saw the program as being the catalyst for further thinking and reflecting. It was what started many of them thinking more intentionally about their leadership and themselves as leaders.

### **Summary of Data of Leaders' Thinking**

This chapter has presented the data from the two sets of concept maps in terms of leaders' thinking and assumptions about their practice and themselves as leaders. It has used participants' written comments at the end of the program and data from the interviews to illustrate some of the most significant changes. Some general comments about the data were presented and then more specific data from five of the interviews were used to explore the research questions "How would educational processes be used to promote the transformation of personal assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices?" and "What changes (if any) occurred in each of the participants' assumptions of pastoral leadership during the program and how would the impact of changes and the education program be evaluated?" It is now possible to answer those questions by indicating that the educational program facilitated changes to participants' thinking about leadership as illustrated by Table 5.8

Table 5.8 Summary of Changes in Leaders' Assumptions of Pastoral Leadership

Participant	From this	To this
Amy	Leadership focuses on the external aspects – what the leader does	Leadership focuses on the internal aspects—who the leader is
	Received authority	Integrated authority
	Focus is on leadership tasks	Focus is on the nature of leadership
	Hierarchical and static view of leadership	Organic and dynamic view of leadership
	Belief that the Minister is no different from anyone else	Belief that the Minister's role is to articulate the faith and give people the language the need to interpret today's events
Julie	Focus is on the minister	Focus is on Christ and the Spirit
	Confused understanding of the role of ministerial leader	Clearer understanding of role of ministerial leader
	Minister as personal chaplain to members	Minister as equipper and trainer of lay people for ministry
	Belief that it is easy to get carried away with the latest fad in leadership	Belief that ministers need solid biblical and theological training, especially the work of the Spirit in the minister's life
	Managerial role	Ministerial role
	Need to emphasize the intellectual aspects of faith	Need to emphasize the experiential aspects of faith
Vernon	Image of leader as a lifeguard whose job it was to save the world from sin and death	Image of leader as scientist . the one who looks beyond the known to what lies out there in the unknown
	Leader as up-front communicator	Leader as contemplative presencer
	Leadership is a real privilege	Leadership is an awesome responsibility
	Minister as organizer	Minister as worship leader
	Ordination gives a person God given authority	The Spirit gives the leader authority and it must be handled with care

Jared	Leadership is about the interactions which occur as leadership is exercised	Leadership is about things which move us forward
	Struggled with a definition of leadership he could live with	Developed a definition of leadership he can hold to
	Minister as pastoral career	Minister as visionary discerning God's way forward for the congregation
	Image of the shepherd of a small flock where the pastor knows each person	Image of the shepherd of a larger flock where the pastor must have the big picture
Sky	Image of leader as boss/enabler/helper	Image of leader as servant modeled on Jesus as servant relying on the Holy Spirit
	Management	Leadership
	Leadership seen as a static process	Leadership seen as a much more fluid process
	Belief that strong leadership equals upfront, extroverted leadership	Broader understanding of what constitutes strong. Leadership
	What does it mean to be a minister?	What does it mean to be a ministerial leader?
	Leadership is viewed separately from the context	Leadership is viewed in the context of ministry

Table 5:8 contains a selection of examples from participants' interviews which depict significant changes in their assumptions of ministerial leadership. These ranged from focusing on the external aspects of leadership to focusing on the internal ones (from what the leader *does* to *who* the leader is); a focus on the minister him/herself to a focus on Christ; to a change from the minister as pastoral career or personal chaplain to the minister as visionary.

It is also possible now to respond to the first part of research question "How would educational processes be used to promote the transformation of personal

assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices?” Table 5.9 summarizes changes in participants’ thinking about themselves as leaders.

Table 5.9 Summary of Changes in Leaders’ Thinking About Themselves as Leaders

Participant	From This	To This
Amy	Leader is valued for what you do	Leader is valued for who you are
	Leader is the front-runner, the one with the abilities, training and ideas	The leader is the servant helping people to have shared responsibility for what happens
Julie	Worried about whether she could do the job	Spiritually more confident in God and what the Spirit can do through her
	Focused on the work and all that needed to be done	Realized that God uses what we offer and does marvelous things despite us
Vernon	felt that “it’s all up to me.”	Realized that it is important to involve others in ministry
	His leadership was less intentional and less purposeful	His leadership became more intentional and purposeful
	Doubted his ability to lead	Knows that God has the ability to use his gifts and weaknesses through the Spirit
Jared	Lacked clarity in terms of the key aspects of his leadership	Developed a clear understanding of the importance of owning the vision and ensuring this is consistent with the values of the organization (church)
	Believed that everything resided in the leader intrinsically	Was set free from unrealistic expectations of self as leader
Sky	Liked to have things under control	Now accepts the messiness of life.
	Felt that he has to make it all happen.	Sees himself as being in partnership with God and being open to what God is wanting to do through him and God’s people



Table 5:9 exemplifies some of the reported changes in leaders' thinking about themselves as leaders which occurred as a result of their participation in the program. These ranged from leaders feeling that it was all up to them to make things happen, to leaders being able to involve others in ministry and leaders doubting their ability to lead and then realizing that God can use their strengths and weaknesses, to leaders being able to accept the 'messiness of life' instead of needing to have everything sorted out ahead of time.

On the basis of this evidence, it is possible to assert that the program contributed to changing ministerial leaders' thinking about themselves as leaders.

The evidence from this limited study therefore indicates that intentional educational programs can assist ministerial leaders to change their thinking about leadership and themselves as leaders, providing there are opportunities during the program to participate in a number of different learning activities—including peer-groups. Many of the participants mentioned the importance of the peer small group sessions, especially in relation to giving them the confidence and courage they needed to make some of the difficult changes in their own thinking about themselves as leaders.<sup>4</sup> This study also demonstrates that, for leaders' thinking to change, there needs to be some stimulating input through presentations, personal reading, and reflection in order to challenge leaders' current thinking. Only when leaders are aware that there are other ways of thinking about leadership are they motivated to change.

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<sup>4</sup> At the end of the program a survey was used to seek feedback from the participants with regards to the educational program and the process used. The survey followed the "key components for evaluation" found in Jane Vella *Taking Learning to Task: Creative Strategies for Teaching Adults* (San Francisco, California: Jossey-Bass, 2000).

Now it is time to present and analyze the data from the research in relation to research question, RQ.3. What is the relationship between personal assumptions (models, paradigms, etc) and leadership practice and effectiveness? That will be the focus of the next sections.

### **Presentation and Analysis of Data on Pastoral Leaders' Practice**

This section presents data collected before and after the educational program in relation to leaders' practice in an effort to answer the research question 3, "What is the relationship between personal assumptions (models, paradigms, etc) and leadership practice and effectiveness?" Relevant comments from the interviews about practice were included, especially those related to the effect of the program on actual leadership practices. The main methods of data collection in relation to Leaders' Practice were the interviews, on-line comments, small group meetings and written papers.

At the conclusion of the program it became clear that sixteen weeks did not give enough time to evaluate any long-term changes in the practice of ministry by the participants, thus highlighting a weakness in the project as it relates to the research question. However, through the use of interviews, some participants gave specific examples of how changes in their thinking about themselves as leaders was leading to changes in their actual leadership practices including becoming more self-aware, better able to handle conflict, more supportive of lay people, and more willing to allow change to happen. For some it also meant that they were clearer now about the specific strengths of their leadership in terms of contemplation, teaching, or discipline. The researcher

believes there was evidence from data that indicates that change in leaders' thinking of themselves as leaders does lead to changes in their actual leadership practice.

### **Data From Interviews and Writings**

#### Amy

When Amy was asked to comment on the extent to which the program may have affected her actual leadership practice, she responded:

*What the course did in terms of my practice was give me confidence to do what I was doing and that makes a huge difference, because when you do the stuff and you're not confident that it's the right thing to do, that doesn't help your decision making. Whereas once you've got that confidence...you can do ahead and make decisions confidently and people trust you more.*

Amy also found that the peer mentoring sessions helped to build her confidence because she found that she was not alone in her leadership struggles—there were other colleagues facing similar struggles. The support that the members of the peer group were able to give each other was very important to her. Although the group had people with very different experiences and struggles, the fact that they were so honest about their struggles and failures really encouraged her. The discussions helped her to reshape her leadership framework, and finding common ground for the final presentation was an exciting experience for her.

Amy also mentioned another dimension of the life of the wider church in which she was involved. It also helped affirm her leadership in relation to being able to negotiate conflict successfully and that, gave her more confidence in handling similar situations in her congregation.

Another significant effect that the program had on Amy's leadership practice was in relation to one of her learning goals. She wanted to become more intentionally reflective in her practice:

*I use the action-reflection model...I like to analyze situations and think "how did that get handled?" So I do a fair amount of self-evaluation and reflection. Reflection has become a more intentional part of my practice now.*

Amy gave an example of this reflection when she mentioned that an issue she kept coming back to was the responsibility/power/authority issue. She continually asked herself questions such as:

*How am I using my power? Is this appropriate authority?*

One of the major difficulties that Amy mentioned in relation to her leadership in the current congregation was that she was trying to incorporate "integrated leadership" (sharing responsibility for leadership) into the congregation, but they still wanted her to be the one to make the decisions and have the vision.

*I don't see myself as a visionary, but the people are waiting for you to give them a vision. They actually are unable to articulate their own vision...I think it's important for them to discern the shared vision.*

Another challenge she faced was discerning how the congregation should move forward in growth to reach out to the community. She believes that being a leader today is a great challenge in terms of managing the resources so that the church is effective and efficient, and at the same time, channeling people's energy so they are willing to talk about God with their neighbors.

### Julie

Julie made the following comments in the interview with regards to a noticeable change in her practice of ministry:

*Strong decisive speech and courage...go hand in hand. Courage in terms of knowing that part of my role is to help other people take their next steps in their own ministry and having the confidence to speak about that openly with them. I've got more courageous about that.... Strong decisive speech. I've noticed this as things are clarified for me and I present my understanding of these things to the church council and the congregation, I am much clearer so I can present it much more clearly. Personally I am more secure now.*

When asked to comment on the extent to which the program may have affected her actual

leadership practice Julie firstly affirmed the value of the small group:

*I don't think I would have managed the restructuring business without the encouragement and support of my colleagues (in the small group). When you are the only one in the parish who cannot just pick up their marbles and go home when you're discouraged, it's really supportive and encouraging to have that dialogue with other ministers struggling with the same issues. The program provided the best forum I have come across for that dialogue and support.*

Later she spoke more specifically about the three phases of the program:

*I found the whole three phases encouraged me to reflect on what was happening and to understand that people get less anxious about it (change). It encouraged me to press on when the people in the parish don't understand what I am doing. Having colleagues to discuss that with really encouraged me not to give up.*

Julie also mentioned that a personal challenge was how to stop being the personal chaplain to those who still have that expectation of her as the minister. She saw that her main role in the future needed to be an educational and equipping role and that she had to become more fearless in helping people identify their gifts so that they can be ministering in an appropriate way.

Towards the end of the interview, Julie summed up her approach to leadership practice now:

*I'm willing to be more challenging, more assertive, and in a way, I think I'm able to give better leadership.*

## Vernon

Vernon's final interview was fairly traumatic for him because he had had a very difficult four months during the program. He mentioned that what caused the trauma was not the congregation, but rather an incident with a person whom he really respected. This person actually told him he was not fit to be a minister. His account demonstrated the effect of negative feedback on a person.

*I really don't have a strong opinion of my own leadership. I feel empty. I have lost the spark to get up and go. When it happened I found myself going back to the hurts I'd experienced when I was a child...where I'd been told I was not good enough...and to have this person say to me virtually the same thing...it hit something in me that I'd forgotten about...so I simply accepted the words of that person because I looked up to him, whereas everyone else was saying "you're doing well." I think the reason the negative feedback overrode all the positives is that it hit that nerve that was linked to past hurts ... and I haven't got back to what I was like..the self-confidence I was gaining through the program before the comment was made.*

Later in the interview Vernon gave an interesting example of how this was affecting him:

*When I hear "What are we going to do?" I really hear "What are **you** going to do," and I freak out.*

This demonstrates how powerful negative comments can be on leaders' thinking, which in turn, affects leaders' practice. Vernon also raised another issue which some of the other participants mentioned in their interviews, the role of the minister who preceded them.

*My predecessor was a minister who was an organizer/manager/director. He gave the people clear guidelines, where to go what to do. Whereas I tend to be the one who says "well look, this is your decision and these are the options we have."*

Comments like these indicated that another influence on leaders' practice is the impact of the minister who served in the congregation before the current minister.

Sometimes this creates quite a challenge for the successor to discover a way to move forward. When Vernon was asked to discuss the effect that the program may have had on his actual leadership practice, he responded:

*I think initially it made me more intentional and purposeful and I can remember going back and really focusing on where we were going and how we might develop and plan for the next few years.... It also made me more focused as a leader in my congregation and how I could do that more effectively...I found myself working on who I am as a leader.... What do I have to offer in terms of leadership? I'm somebody who gets great energy from working with others, with empowering and enabling people to do the jobs rather than do it myself. It certainly helped me sharpen my leadership...to become more intentional.*

Thus for Vernon there were some very positive changes that the program produced in his leadership practice, but, unfortunately, the effect of receiving negative comments from someone he really respected is undoing a lot of those changes.

#### Jared

When Jared was asked to comment on the extent to which the program may have affected his leadership practice he responded:

*I think the main thing was the issue of genuine reflection and the issue that we actually can't change things. We can only provide the possibility for change through the whole issue of empowering people...I now have a clearer perspective of leadership. The program's main effect on me was the issue of genuine reflection, theological and biblical reflection...Reflecting on what good leadership really is has helped me develop a clearer perspective on leadership.*

Jared made an interesting comment about the different phases of the program:

*It's strange to say that the first phase was probably the most frustrating but I can recall more of the stuff I've taken from that than the other phases which I found more fulfilling at the time. It's a bit early to put my finger on what it is that I take from the program.*

He also commented on some of the aspects of the program that he has used with his

own leaders and some of the books he has bought and read as a result of the program.

### Sky

Sky's final interview was the most interesting to the researcher because Sky saw himself further away from the leader he wants to become at the end of the course than he saw himself at the beginning.

Sky was able to articulate more clearly how the program had influenced his thinking about himself as leader than how it had influenced his actual leadership practice. However, when he reflected on a major transition that the congregation was facing in relation to deciding whether or not to have two morning worship services, he made the following comment:

*The situation that comes to mind is with the morning services and how I saw my role in terms of being there offering insights into what worship is ....the practice of letting go and allowing the process to happen...rather than feel that somehow I need to drive it.*

He was also able to articulate how his practice has become more reflective, and that through his reading and reflection he had come to accept 'the messiness of life.'

He often now finds himself asking questions such as:

*What does my leadership mean in this situation? To what extent do I influence the decision? To what extent do I stand back and allow the process to happen?*

### **Summary of Analysis of Leaders' Practice**

Before attempting to respond to the research questions in relation to what has been presented in this chapter, it was interesting to note some of the key changes in practice that participants articulated in their interviews. Table 5:10 is a summary of some of the changes in leaders' practice.



Table 5.10 Summary of Changes in Leaders' Practice

Participant	From This	To This
Amy	Not confident in her ability to lead	More confident in her ability to lead
	Felt her leadership style was being challenged	Developed more confidence in her own leadership style especially in relation to handling conflict
	Questioned her capacity to handle difficult situations	Received positive affirmation about her ability to handle conflict and that gave her more confidence to manage other difficult situations
	Trying to work out how to be a pastor in a Changing world	More comfortable being a pastor in a changing world
	Used one particular style of leadership	Realized the need to be flexible in her leadership style as she moved from one context to another
	She liked to throw in her ideas and get others to respond	Realized she needs to be more reserved about sharing her ideas because in this congregation the pastors word is taken as final
	Did not take time to intentionally reflect on her practice	Reflection has now become a more intentional part of her practice
Julie	Took an analytical approach to re-structuring	Seeing God's perspective and learning to trust God
	Found it difficult to see the way forward	Has more courage now because the water is not so muddy and she can see things more clearly
	Unsure about how to challenge people to use their gifts appropriately	Now has the confidence to speak more openly and assertively with people about their gifts
	Settled for maintenance ministry	Realizes that changes have to be made if the congregation is going to grow

	Unsure about what the congregation should do as they move into the future	Is able to articulate more clearly her ideas about future the future emerging as she is more secure in herself
	Allowed other people's expectations to influence her	Is more realistic about others expectations of her and her own expectations
	Accepted others' limitations and tried to fill in the gaps herself	Has become more fearless in helping people use their gifts effectively
	Anxious not to put forward her own views	Doesn't hesitate now to put things strongly and express her convictions
	Not willing to risk making mistakes	Willing to risk making mistakes
Vernon	Felt that he needed to be the up-front leader	Realized that he didn't need to be the up-front person because there are plenty of people in the congregation with those skills
	Was not focused as a leader	Became more focused and directional as a leader... more intentional
	Did not see himself as a leader	Discovered strengths he didn't realize were there
	At times he felt like walking away from it all	Realized that God is the one who has called him and God will empower him to do the job
	Not very self-reflective	Has become more self-reflective so that now he has time to meditate and think about what is going on and why
Jared	Tended to procrastinate when faced with conflict situations	Growing in courage to deal with conflict situations when necessary
	Wasted time with people	Has become more intentional about people time
	Struggled with owning himself as a leader	Sees his leadership as a gift that is God-given

	Felt that he had to change things	Realized that all he can do is provide the possibility for change through empowering and equipping people
	Leadership focused on being a pastor to the people a people focus	Leadership focus has shifted to a training and equipping focus a big picture focus
	Tried to take on board everyone's ideas	Is willing now to push back a bit and not just accept all ideas
Sky	Feeling that he was the one to make the change process happen	Has a greater confidence in allowing people to enable the process to happen
	Directional model of leadership...not wanting to allow too much change	Less directional model of leadership where he is willing to allow change to happen
	Wanted to be clear about where God was leading the congregation	Is now less sure about where God is leading but more confident about God bringing about God's purposes through the messiness of life
	Believed he had teaching skills	Even more sure about the importance of the teaching ministry and his gift of teaching
	Being a leader who says this is the way we should go.	Being a leader who is able to step back and be part of the process

Table 5:10 is a selection of examples from participants' interviews which depict reported and perceived changes in pastoral leaders' practice. These changes ranged from developing more confidence in handling conflict; realizing the need to ensure that one's leadership style is appropriate to the context; more ability to articulate one's ideas clearly,

to becoming more self-reflective and allowing people to enable the process to happen rather than feeling it was all the leader's responsibility. Comments like these were representative of those made by all the participants and they demonstrate that the program did contribute to changes in leadership practice.

In terms of research question 2 and the extent to which changes in leaders' assumptions and thinking affect changes in their actual leadership practice, there are many examples from the interviews showing the powerful connection between thinking and practice. When leaders are receiving positive feedback and affirmation from congregational members, colleagues and respected friends, they report their leadership as decisive, assertive, confident, and competent. However, when leaders receive negative feedback (even from one respected person), it is conveyed as having a detrimental effect on thinking, and, in turn, on practice—especially if self-esteem is low. This is not to indicate that pastoral leaders need constant positive affirmation, but it does highlight the powerful effect that thinking has on practice.

This chapter has presented and analyzed data from the written documents in relation to research questions two and three:

RQ.2.What is the relationship between personal assumptions (models, paradigms, etc) and leadership practice and effectiveness?

The previous chapter responded to this question in relation to changes in leaders' thinking about themselves as leaders, and this chapter has focused on the second aspect: leadership practices. It is clear from the data that ministerial leaders felt that their leadership practices had changed.

These changes in practice covered such diverse aspects as: improving *interpersonal skills*; providing more *visionary leadership*; *empowering and equipping lay leaders* to a greater extent; and *modeling daily Christian practices* more openly. Thus, from the perspective of the pastoral leaders themselves, there were observable changes in leadership practices. Without further research it is not possible to determine to what extent all those changes were the result of the program, but it is clear that the program did have some effect. The program also served as a catalyst for some to pursue further options for ongoing training.

This chapter has also sought to respond to research question 3:

RQ.3. How would educational processes be used to promote the transformation of personal assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices?

During the interviews, the participants gave examples of the relationship between their thinking and their practice. On the one hand, they reported that when they were receiving positive feedback from others (especially those they respected) they thought of themselves *assertive, confident, able to communicate clearly, able to handle conflict effectively, and able to handle stress* in their lives. At these times a positive image of themselves was lived out in practice. On the other hand, they also reported that when they received negative feedback it had a negative impact on their thinking of themselves as leaders. This caused them to be *uncertain, anxious, unable to make decisions, unable to express themselves clearly* and, as a result of all that, *more stressed*.

Thus it is now possible to indicate that there is a relationship between changes in leader's thinking and their actual practice. However, without further research it is not possible to determine the actual extent of that connection.

Having presented and analyzed the data from the study, Chapter 6 presents key findings from the research, the implications of the study, and possible future research.

## CHAPTER 6

### OUTCOMES

Chapter 1 began with a general overview of some of the challenges facing leaders around the world. Throughout the remainder of the chapter the focus narrowed from challenges facing the church around the world, to challenges facing the leaders in the American church. The chapter discussed the nature of the emerging culture in North America and how must leadership be contextualized to it.

A biblical and theological foundation was established in Chapter 2 in efforts to answer research question 1: “What biblical and theological frameworks provide insight into the concept of pastoral leadership within the context of the emerging culture?” This foundation focused on the concept of new creation. It started with the work of the Holy Spirit, beginning with the Genesis account of creation, and then surveyed the Spirit’s work throughout the Old Testament, It moved the Spirit’s activity in the life of Jesus, and concluded with the role of the Spirit in the life of followers of Jesus as He continues to make them new creations.

The focus in Chapter 3 was the review of literature covering the two main aspects of the research: leadership and professional development. The section on leadership reviewed a number of published theories, and explored the shadow side of leadership. The section on professional development reviewed various understandings of the nature of knowledge, experience-based learning, and professional development. It concluded with a number of theoretical propositions and a proposed framework for an intentional professional development intervention.

Chapter 4 presented the research orientation and the reasons for selecting particular methods of data collection. It outlined the research design and described the format of the educational program for this project. It concluded with a description of the methods of data analysis utilized in the study.

Chapter 5 illustrated the extent to which an intentional education program contributes to changing pastoral leaders' conceptions of themselves as leaders and their actual leadership practices. The program was designed from a constructivist understanding of learning for three reasons: to ensure that the learners were at the center of the program and not the program presenters; to provide opportunities for the participants to construct their own knowledge through a range of different learning experiences; and so that there was a focus on their own experiences in ministry.

A framework for the proposed educational development program was presented in Chapter 3 (Figure 3.1). It was based on the assumption that, when planning any intentional educational program, professional development resulting in long-term changes to leaders' thinking and practice depended on a number of crucial components. Those components were: the context of change and transition; experience-based learning; reflective practice; and pastoral leadership (sub-divided into pastoral leaders' education and thinking). This framework is now used to discuss the findings of the study into the effects of professional development on the thinking and practice of ministerial leaders.

The research questions in this study concerned possible changes in a leader's thinking and practice. Therefore, similar sets of data (concept maps) were collected at two points—the beginning and the end of the project. It was then possible to respond to research question 3: “How would educational processes be used to promote the



transformation of personal assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices?” These changes were described and analyzed in Chapter 5. Additional research methods (described in Chapter 4) were used to address research question 4: “What is the relationship between personal assumptions (models, paradigms, etc.) and leadership practice and effectiveness?”

A number of the participants were interviewed, and these interviews were analyzed to determine the leaders’ perceptions on how changes in their thinking had produced changes in their practice. These findings were also described in Chapter 5.

All the data (the original data gathered before and after the program and the data collected at the retreat at the end of program) was then utilized to address the core research question, “How would educational processes be used to promote the transformation of personal assumptions about ministry and assist pastoral leaders to change their thinking about themselves as leaders and their actual leadership practices?” These findings were presented in Chapter 5.

It is important to note that, due to the limited number of participants, the qualitative, interpretive approach used for the research limits the possibility of replication, and the generalizations suggested must be treated as tentative. However, they provide a valuable starting point for further research, and some implications for those concerned with improving educational development for pastoral leaders.

This chapter reviews the research findings, discusses the findings in relation to the components of the framework developed in Chapter 3, and then critiques the framework in the light of the research findings in order to present a revised framework. The

theoretical propositions presented in Chapter 3 are also revisited in the light of the research findings. Some implications for the stakeholders are presented and possibilities for future research are outlined.

### **Key Findings From the Research**

This section of the chapter presents the key findings from the research in relation to the framework proposed in Chapter 3 and the ideas collected from the literature review. Each of the components of the framework is discussed and relevant supporting data is included.

#### **Pastoral Leadership**

Most of the participants came into the program thinking that pastoral leadership was mostly about what ministers did and the qualities they should possess in order to be effective ministers. Very few of them had done any serious thinking about the nature of leadership. More specifically, they had not thought about the nature of Christian leadership in general, nor had they explored the concept of new creation. God's goal for pastoral leaders is not to follow cultural change but to be the dynamic, catalytic leaders that bring the theme of new creation into a world that desperately needs the God of the new creation.

Some of them had read books about leadership, but most of those focused on tasks and qualities. This was clearly evident in the first set of concept maps produced by the participants, where the majority of concepts used were in the categories of Leadership Tasks and Leadership Qualities. The first set of maps and grids support Rost's contention that:

In the past leadership scholars have spilled much blood on the peripheral elements surrounding leadership and its content, instead of the nature of leadership as a process, on leadership viewed as a dynamic relationship.<sup>1</sup>

Much of the literature available today focuses on the skills a leader needs and the qualities required by leaders, rather than on the more foundational aspects of the nature of leadership and, for the pastor, the features of Christian leadership.

One of the changes in the leaders' thinking that occurred during the program was the development of a more holistic understanding of the nature of leadership appropriate for Christian leaders. The percentage of concepts in the category Nature of Leadership increased from 15 percent in the first set of maps to 29 percent in the second set of maps (Table 5.4) and Christian Attributes increased from 7 percent to 19 percent. In fact, by the end of the program, most of the participants had developed a more holistic understanding of pastoral leadership as demonstrated in Table 5.3. They had a broader spread of concepts across the five categories, and their concept maps were more dynamic and creative, indicating a new understanding of the need to be flexible and adaptable in these times of change and transition. This understanding of leadership is what Fairholm refers to as holistic leadership.

Figure 3.1 showed that conceptions of ministerial leadership are influenced by two key aspects: ministerial education and ministerial leaders' thinking. Each of these components is now briefly explored. The current study has demonstrated (particularly through the interviews) that the way ministers are trained has a profound effect on the way they think about themselves as leaders, and how they conceptualize pastoral

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<sup>1</sup> Rost, *Leadership for the Twenty First Century*, (New York : Praeger, 1991), 4.

leadership. If they were trained in a culture that believed the central role of the minister was to be a personal therapist and chaplain to those who belong to the church, then that is generally how they began their ministry.

However, what emerged from the current research was the difficulty that pastoral leaders faced when they tried to change the perspective of the congregation in relation to the pastor's role. One pastor referred to the dilemma she faced when she came to a new congregation that wanted her to be the leader and tell them what they should be doing, whereas she wanted them to take some leadership responsibility. Many of the interviewees shared the struggles they faced when trying to shift the congregation from one leadership paradigm to another. These illustrations indicate that it is not only the ways pastoral leaders have been trained which impacts on their thinking and practice, but also the expectations that the congregations have of how pastoral leaders should be performing their leadership roles. The research demonstrated that when pastoral leaders are exposed to a range of different perspectives on leadership, they can change their own thinking about leadership more easily than they can change the thinking and expectations of the congregation.

There were many positive affirmations of pastoral education during the interviews. Some of the pastors mentioned how much they appreciated the strong biblical and theological foundations their training gave them. They believed that this strong foundation, together with a solid understanding of their role as ordained pastoral leaders, enabled them to be effective leaders in a variety of different settings. They believed that most of the leadership skills could be learned after ordination, but solid biblical and theological education was crucial before ordination.

Writers such as Spong, Easum, Rendle, and Brueggemann highlight the need for ministerial leaders to be able to reinterpret the sacred stories of Scripture for people who feel like they are living in exile. During the interviews, a number of ministers mentioned the importance of being relevant in their preaching, and indicated their pastoral training had prepared them well for that task. Amy made a very pertinent point in her interview when she referred to the September 11th incident (terrorist attacks in United States in 2001) and indicated that her role as pastor was to articulate the faith in such a way that people would be able to see the relevance of the Scriptures for their daily lives.

The study has also demonstrated some of the specific ways that leaders' thinking affects practice (Table 5.5). It is significant that so many participants mentioned the impact that feedback (both positive and negative) had on their thinking of themselves as leaders and, in turn, on their actual leadership practices. This was particularly true for Vernon, who gave some clear examples from his own recent experiences. His experience supports what Palmer highlights as an important dimension of leadership, the effect that the "shadow side" of leadership (internal negative beliefs) has on a leader's thinking and practice. Palmer suggested that, if leaders were going to be able to change their thinking about themselves as leaders, they must be willing to get in touch with this shadow side so the shadows can be transformed.

One of these shadows was insecurity about one's identity, and there were many examples from the written papers and interviews that supported the powerful effect of this shadow on leadership. A number of the pastoral leaders mentioned the relationship between their self-esteem and their practice. When they were receiving positive feedback their self esteem was high and as a result they were able to be assertive, articulate and

visionary. However, when they were receiving a greater amount of negative feedback, the opposite was the case. Recent literature highlights the impact that unrealistic expectations of congregations has on pastoral leaders' thinking about themselves as leaders.<sup>2</sup> These expectations add to their insecurity about their own identity and, in some cases, lead to stress and burnout. In this study, Vernon's experience supports that research.

Another shadow that was significant in the current study was what Palmer called *functional atheism*, the belief that the ultimate responsibility for everything rests with the leader. This shadow was strongly present in the interviews where a number of the interviewees mentioned that they felt "it was all up to me." They believed that if anything was going to happen in the congregation, they had to make it happen. Such an unrealistic expectation placed a burden on them and this added to their stress. One of the most notable changes in their practice at the end of the program was a relaxation about the belief that everything depended on them. By the end of the program many of them commented that they no longer felt that pressure because they had now involved lay people in helping the vision of the congregation become reality (Table 5.10).

A third shadow that was supported by current research was fear of natural chaos. Many leaders talked about their desire to have everything under control, and to have a clear idea of where the congregation was heading. However, during the program they began to realize that it was not important to be totally clear about the future and were able to accept that life is often very messy. It is not necessary in these times of change and transition to see everything clearly. The more important aspect is to be open to the

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<sup>2</sup> See Kaldor & Bullpitt, *Burnout in Church Leaders*. (New York: Open Book, 2000). Spong, *Why Christianity must Change or Die*. (San Francisco, California: Harper, 1998); and Whetham & Whetham. *Hard to be Holy*. (New York: Open Book, 2000).

presence and power of God's Spirit and to be willing to respond. A number of participants talked about being more comfortable now "living in the messy middle." The literature review referred to the recent contribution made by quantum physics, which sees chaos as creative and productive rather than something that must be solved and overcome. It also referenced a new approach in leadership theory that encourages leaders to go into the chaos and come out on the other side in a new way. The view that many participants held at the end of the program was in line with this understanding of chaos.

This change can be seen from the time spent thinking about the theology of new creation leadership. This theology reminds the leader that chaos appears in Scripture at the outset and as a reoccurring phenomena. It pervades life. One cannot hope to escape chaos, but must learn to deal creatively and constructively with it.

No leader needs to invite chaos; it will come of its own accord. When it does, the leader needs to use the opportunity to learn God's ways more perfectly. Even so, the leader ought not unnecessarily extend the chaos experience. Leaders need to press on through the wilderness to the promised land. Anything else would be to draw back from God's leading.

### Context of Change and Transition

The opening paragraphs of this thesis highlighted the significance of recognizing that ministerial leaders today must understand they are ministering in a context of change and transition unlike anything the church has seen in its two thousand-year history. In the past it may have been possible to ignore these changes, but that is no longer the case. It may also have been easier in the past for ministers to transfer from one context to another and simply continue to minister in a very similar manner. That time has also passed. Now

ministers must take cognizance of the context in which they are currently serving and tailor their leadership to that context and that particular time in history. New creation theology shows that pastoral leaders are called into a life of radical change. From Moses to David, from Elijah to Jeremiah, a fundamental requirement of following God has been to leave the secure and predictable in order to follow God into a world where only He is unchanging.

Writers such as Drucker, Harman, Rendle, Easum, and Roxburgh have all highlighted that the church is now in a very different place and she needs to discover new ways of *being* the church that are relevant for today. We are in a post-modern, post-Christian era and that calls for different models of church and different pastoral leaders. All these writers use similar images to describe the current context for ministry: chaos, wilderness, and exile.

This research supports the literature on change in a number of ways. First, when the concept maps were compared at the end of the program, there were some obvious differences, even from a visual perspective. These have been described in Chapter 5. The second set of maps illustrated in creative ways the emphasis on leadership happening in a context of change. The maps were more dynamic, organic, and chaotic, and the concepts themselves included words like change, transition, chaos, and vision.

Second, in the interviews when the pastors were asked about some of the things happening in their congregations, they all mentioned examples of changes that were being considered and introduced. They elaborated on the effect that these changes were having on the members of their congregations. A dimension of their leadership was primarily helping people to accept the need for change; a second dimension was helping



them to envision a different future by reaching out beyond their congregations into the community.

Third, some of the pastors mentioned the effect that trying to bring about change was having on them. They sometimes felt they were walking a tightrope. Some of them had intentionally implemented strategies to assist both themselves and their people to work through these transitions in ways that were not unlike those suggested by Bridges.

When the pastors were asked to identify some of the challenges they might face in the next five years, there was an awareness of the importance of change and transition and the impact that would have on the congregations. Many of the ministers saw their role now in preparing people adequately for a new future which may not always include having their own ordained minister. The following comment from one minister sums up this challenge:

*The world has changed so much since September 11<sup>th</sup> that we have to have a vision of the church that is different. . . . We may even have to put our Christian faith on the line. That was an issue for the first century and it may be an issue for the twenty-first century church.*

Another dimension of the changing culture that became evident through this study was the changes in the role of lay people within the church. In the past, when church membership was higher than it is now, it was possible for each parish to have their own ordained minister. Current membership and finances cannot support this practice and, as a result, many congregations are without a full-time ordained minister. This has resulted in an increased emphasis on the role of lay people.<sup>3</sup>

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<sup>3</sup> Some of the literature, for example Arbuckle, *Refounding the Church*. (Maryknoll, New York: Orbis Books, 1993); focuses on the need to empower people but very few writers have focused on the need to equip lay people for their changing role in the church.

In this research, many of the participants in the program reflected an understanding of this changing role when they used concepts and words related to empowering and equipping lay leaders. They all realized that they simply could not fulfill all of the expectations people had of them. One way to deal with these unrealistic expectations was to assist lay people to become more involved in leadership themselves. The pastors were very conscious of the busy lives that lay people have, and did not want to burden them. However, they realized that for the church to move forward, the leadership team needed to be extended. Some of the comments from the interviews illustrate this need:

*Enabling the congregation to accept a model of ministry where my time is more focused on training lay leaders and less with being a chaplain to the congregation. If I could leave the congregation in five years' time knowing that I've left behind a core group of lay leaders who are properly trained and who stand as equal partners with the minister, that would be fabulous.*

These findings indicate the need to incorporate strategies for dealing with expectations of lay people into the program.

The theology of new creation takes change into account. If pastoral leaders are going to effectively lead in the midst of chaotic times, they must go beyond accepting the changes of reality and become agents of change. To do so in a manner that is both pleasing to God and grounded in his Word, it is important to establish a theology of change and new creation.

The Scriptures are a document about change. A proper understanding of biblical theology accepts that change is one of the most significant dynamics that God instigates in the church. Christian pastoral leaders see this on a personal level. If a person is to become a part of God's kingdom, radical personal change must take place. This is called

conversion. Paul wrote it this way: “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2 Corinthians 5:17).

### Experience-Based Learning

Another crucial component of the framework used in this study is Experience-Based Learning (EBL). The distinguishing feature of EBL, according to Foley, is that the experience of the learner occupies a central place. This supports the constructivist view that “learning is a process in which learners construct knowledge in order to make sense of their observations and experiences,”<sup>4</sup> which has undergirded this study. Foley also outlined six characteristics of EBL and these guided the planner of the program in several ways. First, there was an emphasis in the program on involving the whole person—intellect, feelings, and senses. Throughout the first live-in retreat there were sessions designed to stimulate each of the three aspects. The theory sessions stimulated the intellect, the simulation games and case studies stimulated the feelings, and some of the video interviews stimulated the senses. This was done with the hope that participants would realize how important it is to involve the whole of their personhood in their learning.

A second characteristic highlighted by Foley was the importance of recognizing and actively using the learners’ relevant life experience. Thus the program included case studies (provided by the participants) which were used for reflection and learning. A major focus of the small group phase of the program was also on the learner’s own life experiences in leadership. It is relevant at this point to indicate that the small group phase

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<sup>4</sup> N. W. Brickhouse and G. M. Bodner, The beginning science teacher: Classroom Narratives of convictions and constraints. *Journal of Research in Science Teaching*, 29, (1992): 471-485, (482).

received the most positive feedback of all the phases; the small groups focused on leaders' actual experiences in ministry and not on theory about ministry.

A third characteristic from Foley's list is the importance of continued reflection upon earlier experiences in order to add and transform them into deeper understanding. Kolb suggested that "learning is the process whereby knowledge is created through the transformation of experience."<sup>5</sup> Many comments from the interview transcripts bear testimony to some of the transformations, including: participants becoming more willing to risk making mistakes; becoming more assertive and confident in one's own leadership style; and being more able to handle difficult conflict situations.

The use of lived (rather than created) experience as the primary source for learning is a general feature of education aimed at personal transformation. As the literature review highlighted, learning from experience is increasingly becoming a feature of continuing professional development, which may also include personal transformation within its scope. It is important that any future leadership educational programs include opportunities for participants to talk about their experiences, to analyze those experiences individually and collectively, and to identify and act upon the implications of what is revealed as a result of that reflection.

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<sup>5</sup> Kolb, *Experiential Learning*, 38.

## Reflective Practice

Some of the comments already made in this chapter illustrate the connections between various components of the framework. There is a particularly close link between experience-based learning and reflective practice. Experience alone does not necessarily lead to meaningful learning. Boud and Walker pointed out that there are two main components of an experience: the experience and then reflective activity based on that experience.<sup>6</sup> In 1992 Boud and Walker revised their views to “encompass reflection in the midst of experience and the foundations on which learning builds.”<sup>7</sup> This latter stance aligns them more closely with Schön, as they came to believe that “we experience as we reflect, and we reflect as we experience.”<sup>8</sup> Thus EBL and reflective practice are strongly interconnected.

One of the desired outcomes of the program was that participants would become practitioners capable of reflection-in-action and reflection-on-action. Therefore a major focus of the small groups was to help participants develop the capacity to reflect on and in practice. Many of those writing from a pastoral education background stress the importance of ministers becoming reflective practitioners and practical theologians who are able to “think about practice and think in practice.”<sup>9</sup>

Schön presents a constructivist approach to professional knowledge which grounds the acquisition of professional knowledge in the experience and actions of the

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<sup>6</sup> Boud, Keogh, and Walker, (Eds.). *Reflection: Turning Experience into Learning*, (New York : Nichols Pub 1985), 18.

<sup>7</sup> Boud, D. & Walker, D. In the Midst of Experience: Developing a Model to Aid Learners and Facilitators. In J. Mulligan and C. Griffin (Eds.). *Empowerment through Experiential Learning*. (London: Kogan Page, 1992), 15.

<sup>8</sup> Ibid., 16.

<sup>9</sup> R. Banks *Re-envisioning Theological Education: Exploring a Missional: Alternative to Current Models*. Grand Rapids, Michigan: Eerdmans, 1999), 35. See also T. Groome, Groome, T. *Christian Religious Education: Sharing our Story and Vision*. (San Francisco, California: Harper and Row, 1980)

practitioner. For him reflection-in-action involves practitioners revising their personal constructs of leadership while engaged in practice. This is certainly supported by the current research, which demonstrated that participants revised their constructs of leadership while they were engaged in practice. In the first set of maps there were very few references to reflection or reflective practice. By the end of the program, however, many participants had included such concepts in their maps and on their grids. This showed that these concepts were now reported as part of their understanding of leadership.

In the interviews, the leaders were asked whether the program had changed their leadership practices at all, and a number responded they had become more intentionally reflective. Again, many commented that the small groups were where they had learned the importance of reflective practice, and it was also where they gained the confidence to become reflective. Thus the current research supports the importance of reflective practice in changing pastoral leaders' thinking and practice.

### **Summary of Research Findings**

Before addressing the over-arching research question, the theoretical generalizations outlined in Chapter 3 are re-visited and the original framework as presented in Figure 3.1 is critiqued in the light of the research findings. Those generalizations were incorporated into the framework for pastoral development as components which needed to be taken into consideration if an intentional educational program was going to be able to contribute to changes in leaders' thinking and practice. The findings of the research have supported those generalizations to some extent, and

other aspects have emerged which need to be taken into consideration in a revised framework.

First, the literature review and research showed that it was confusing to separate experience-based learning and reflective practice into two distinct components. Both the theoretical propositions and the framework presented these as separate entities. In the light of the literature review and the research, coalescence of the components is more appropriate because reflective practice is a form of experience-based learning.

Second, because Figure 3.2 seeks to represent the key components of the program visually, it is confusing to include pastoral leadership as a separate component, since the whole program is focused on pastoral leadership. Removing that component leads to problems with the sub-divisions of ministerial education and leaders' thinking. During the research it became clear that ministerial education and leaders' thinking were not components of the actual program but rather aspects of the research being conducted. It is therefore inappropriate for them to be included in the revised framework. Third, the research highlighted the significance of small groups, particularly in relation to supporting pastoral leaders as they endeavored to bring about change. This suggests that it should be included as a component in the revised framework. Much of the stimulus for critical reflection came from the peer small groups.

Finally, the program was based on the understanding that pastoral leadership is occurring in a context of change and transition. The research findings brought to the surface some of the effects of change on pastoral leaders and congregations. There has been a degree of visioning and creativity demonstrated by many pastoral leaders and this

has created an atmosphere of hope in congregations, but sometimes this has been at a heavy emotional cost to the leaders.

#### The Educational Program Evaluated

Taking the critique above into account, and in light of the process used for this educational program, a revised framework is now presented in Figure 6.1.

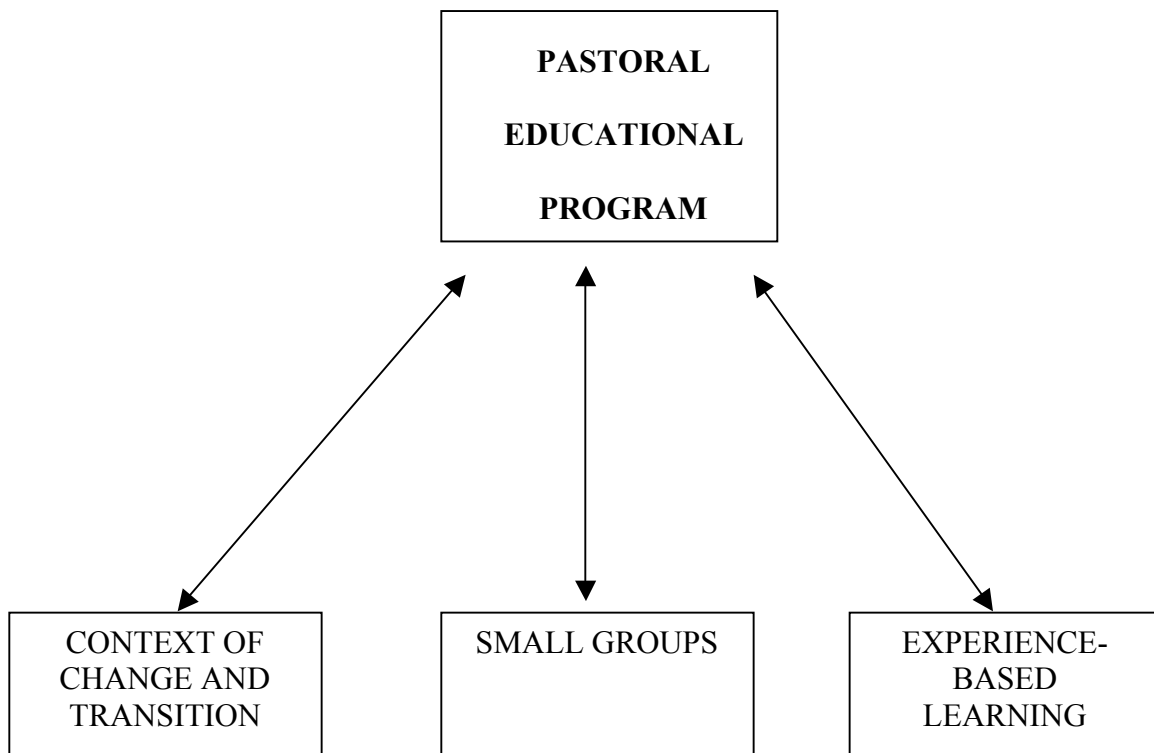


Figure 6.1 A Revised Framework for Pastoral Leadership Development Programs

Figure 6.1 illustrates succinctly the relationship between the three key components of the program; namely, the importance of taking into consideration the context of change and transition, ensuring that the whole program is undergirded by experience-based learning, and including the opportunity for peer small group meetings to occur several times over the course of the program. These components are necessary



so participants can become competent reflective practitioners, receiving the support and encouragement they need to incorporate their learning into their leadership practice.

Given this explanation, it is now possible to address the final part of research question 5: “how would the impact of changes and the education program be evaluated?”

The research suggests that pastoral leaders can change their thinking about themselves as leaders and their actual leadership practices through participation in an educational program—providing the program includes components such as reflective practice and peer small groups. Perhaps the way to respond to the research question is with the response that a number of sources demonstrated that change had taken place in leaders’ thinking and leaders’ practice, from the perspective of the pastoral leaders. Because actual changes have not been witnessed, it is important to state that the findings of the research are qualified because it is not possible, at this stage, to determine whether the reported changes were directly a result of the components of the theoretical framework being translated into the conduct of the program.

### **An Overview of the Process of the Program**

This ministerial leadership development program was a sixteen-week nonresidential program emphasizing both leadership thinking and action.<sup>10</sup> Participants

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<sup>10</sup> The educational program was designed and implemented using the 12 Principles of Adult Learning, as described by Dr. Jane Vella in her works on Dialogue Education. , *Learning to Listen* *Learning to Teach: The Power of Dialogue in Educating Adults*. (San Francisco, California: Jossey Bass, 1994), and *Training through Dialogue*. (San Francisco, California: Jossey Bass, 1995). The twelve principles are:

1. Learning Needs and Resources Assessment: Participation of the learners in determining what is to be learnt.
2. Safety in the environment and the process.
3. A sound relationship between the teacher and the learner for learning and development.
4. Careful attention to sequence and of content and reinforcement.
5. Praxis: Action and reflection or learning by doing
6. Respect for learners as subjects of their own learning.

took part in two four-day live-in retreats at a state park in Ohio. In between those retreats, regular contacts were made through the weekly meetings of small groups and on-line journaling and chats. The following key process elements describe the Leadership Program.

### Recruiting and Qualifying

The program found potential participants through a network of local pastors familiar to the planner of the program. Applicants had to have demonstrated leadership, strong character and growth potential. Additional references were sought from those who recommended the applicant.

### Selection Process

From the pool of applications, the planner held interviews and selected a class size that provided both for a sense of community and individual attention if needed.

### Presenting and Assessment

One goal was to help participants assess their own strengths and weaknesses, find the mental models they were using and set their goals for growth.<sup>11</sup> To help them, the use of concept maps was employed.

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7. Cognitive, affective and psychomotor aspects: Ideas feelings and actions.

8. Immediacy for the learning.

9. Clear roles and role development

10. Teamwork: using small groups

11. Engagement of the learners in what they are learning

12. Accountability: How do they know they know?

<sup>11</sup> Jane Vella, principle 6, Respect for learners as subjects of their own learning.

## Team Building

From the beginning of the first retreat, the program attempted to create a team spirit.<sup>12</sup> When the participants first introduced themselves they were asked to do so not in terms of their work or their accomplishments, but in terms of something human and personal.

On the first day of the first retreat, participants took part in a series of “soft and hard” team building exercises, ranging from games and sharing groups to climbing a 90-foot outdoor climbing wall. Professional and qualified guides led these exercises. The goal of these exercises was to build personal insight, confidence and team spirit throughout the program.

## Program Modules

During the retreats, modules were including on the following topics: mind mapping, leadership assessment, cultural awareness, the leader’s life, soul friendship, and the Holy Spirit in the life of Jesus. Qualified faculty were sought to lead these modules, and were asked to consider themselves more as consultants than lecturers.<sup>13</sup> Because adults learn better through interaction and involvement,<sup>14</sup> the planner sought to use as many creative learning approaches as possible. The program used case studies, discovery approaches such as videotaped interviews of “successful” Christian leaders, group interaction, and discussion.

Prior to the first retreat and during the fourteen weeks between retreats, participants were asked to read certain books. At the retreat, each participant led a time

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<sup>12</sup> Vella, principle 4. Careful attention to sequence and of content and reinforcement, and 7 Cognitive, affective and psychomotor aspects: Ideas feelings and actions

<sup>13</sup> Vella principle 9, Clear roles and role development.

<sup>14</sup> Vella principle 11, Engagement of the learners in what they are learning.

of discussion on the book they had selected to read. At the conclusion of the retreat, each participant was given a reading schedule for the remaining books and required to make at least two posts weekly to a blog site where the reading assignments were discussed.<sup>15</sup>

### Small Groups

Because leaders learn well from each other, an integral part of the program was the small groups. Participants met during the first retreat to get to know one another. At the end of the retreat, they formed their own small groups based on geography or other affinities.

Between retreats, each small group was required to meet weekly. The agenda for these meetings was set by the group members according to their needs.<sup>16</sup> It was understood that these meetings were to provide stimulation, encouragement and accountability to one another in their growth. This could have occurred in relation to the content of what they were reading, or in their personal character growth, or in their leadership ministries.

### The Program Evaluated

The educational model used will now be discussed in light of the process described above. Attention will be given to those elements that worked well, things that need to be done differently, and how the process could be better implemented.

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<sup>15</sup> Vella principle 5 Praxis: Action and reflection or learning by doing.

<sup>16</sup> Vella principle 1, Learning Needs and Resources Assessment: Participation of the learners in determining what is to be learnt

### Recruiting and Qualifying

The program was not publicly advertised. As the program grows it will be important to maintain this approach. However, the pool of potential participants needs to be increased and could be identified through a larger network of referrals. Additional references should be sought on the recommended participants. The recruitment process should be on an on-going basis and the program scheduled on a consistent basis.

### Selection Process

The personal interviews conducted by the planner of the program were effective, in that they helped the participants know of the required commitment to complete the program. As the program grows, there will need to be more people involved in the selection of participants.

### Presenting and Assessment

More attention needs to be given to this section of the program. While the concept maps were effective at helping participants identify key concepts of their leadership, it could be helpful to provide participants with a wider range of assessment tools. It could also be helpful to allow participants' spouses to participate at this point to help uncover potential issues.<sup>17</sup>

The use of interviews was well received by the participants and helpful in the program. The interviews were conducted by the planner at the end of the first retreat, and the participants were encouraged to continue the process of personal reflection and attention.

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<sup>17</sup> Vella, principle 3. A sound relationship between the teacher and the learner for learning and development

### Team Building

These exercises were valuable, yet under-utilized. More of these activities need to be included in future programs, because they force participants outside of comfort zones and provide opportunities to learn about pushing their limits. Participants indicated through their evaluations of the program that a concluding team experience at the end of the second retreat would be a good addition to the program.

### Program Modules

More attention needs to be given to the faculty brought in to lead the modules. The planner must ensure that those who lead are committed to certain principles of adult education. Each instructor, in the future, will be given a planning sheet for their module, which asks them to do three things: specifically describe what they want the participants to know, feel, and do as a result of the module; provide detailed explanations of how they plan to use their time during the module; and describe a variety of learning activities and approaches which will be used. Such advanced preparation by the planner will help ensure the safety of the learning environment.<sup>18</sup>

While the reading selections chosen by the planner worked well in this program, in future programs the learner should be involved in the selection process. In spite of this shortcoming, participation on the blog site was consistent and beneficial. Learners should also help select the readings that will be discussed on the blog.

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<sup>18</sup> Vella, Principle 2. Safety in the environment and the process.

## Small Groups

Much to the surprise of the planner, the small group clusters were the most effective part of the program.<sup>19</sup> This was included in the program at the request of the participants. Two of the groups spent a full day together each week. Many of the groups delved deeply into personal and family concerns and formed support teams that continued to meet at least until the time of this writing four months later. The groups proved helpful by providing wisdom for each other in maintaining perspective in ministry, handling conflict, being honest about temptations and the shadow sides of leadership, and many of the assumptions of successful ministry.

The helpfulness of these groups ensure they must be included in future programs. The effectiveness of the groups depends on the chemistry of the group, the ability to meet regularly, and the honesty and commitment involved. The groups in this program showed that leaders can help each other in powerful ways.

Future programs would do well to include more formal evaluation at the end of the program.<sup>20</sup> Evaluation for this program was open ended, using a survey at the end of the program for the group to provide feedback on the educational experience and process.

## **Implications of this Study**

In this section of the chapter some of the significant implications of the study are discussed. There are a number of stakeholders and groups who are responsible for pastoral development within the church in America. Although there is some overlap in their particular areas of responsibility, it is important to identify which stakeholder is the

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<sup>19</sup> Vella, Principle 10. Teamwork: using small groups.

<sup>20</sup> Jane Vella; Paula Berardinelli ; Jim Burrow *How Do They Know They Know?: Evaluating Adult Learning* (San Francisco, California: Jossey-Bass, 1997).

most appropriate one to address the particular implications. Therefore each of the stakeholders is identified and the implications of the study relevant to their interests and responsibilities are presented.

### Theological Schools

The study has raised some important issues for the pre-service education and training of pastoral leaders. First, they need to receive a solid theological and biblical foundation so they can confidently preach relevant and challenging sermons that encourage lay people to live out their faith in their daily lives. They also need to be able to articulate the faith so that people see the relevance of faith to the issues they confront every day. During their theological training experience, pastoral leaders also need to develop a clear sense of their call so they are able to continually refer to it—especially during difficult times of ministry—and be encouraged to think reflectively about ministry.

### Continuing Education for Ministry

This program is one form of continuing education that has been shown to contribute to changes in both the thinking and the practice of pastoral leaders. An implication of this research is that it is a form of professional development for pastors that should be continued. There are aspects of this study that future planners should take into consideration.

There are other implications that are relevant to those responsible for continuing education. During the pre-service phase of training it is not possible to include all the aspects of pastoral leadership that are needed in these times of profound change. Many of



these aspects of training can be included in the in-service phase of ministry under the auspices of continuing education. One such aspect is the difficulty of following another minister and being able to deal effectively with the transition from one style of leadership to another. This is particularly difficult when the previous pastor has been in the congregation for a long time and has a well-established relationship with the members of the congregation. Some aspects of this implication are also relevant to the search committees and those aspects are discussed in that section of this chapter.

Another implication for continuing education is the issue of pastors being able to handle feedback in a constructive manner. This research has demonstrated a strong link between self-confidence and feelings about effective leadership. It has also demonstrated the effect that negative feedback can have on pastoral leaders. Continuing education for ministry could offer some courses that are designed to assist pastoral leaders to constructively deal with feedback.

The peer small group phase of the program received the most positive affirmation of all of its phases and this has implications for continuing education. Pastors really appreciated having a forum where they were able to be themselves and share their struggles and successes openly and honestly. Some of the most effective learning occurred in the small groups and it was there that pastors gained confidence to implement change, were challenged to reframe their understanding of leadership, and shared examples from their ministry settings. The important implication is that peer small groups should become a dimension of continuing education.

## Pastoral Renewal

Leighton Ford, referencing the writer George MacDonald, writes, “Christian leaders are people who are moved at God’s pace and in God’s time to God’s place, not because they fancy themselves there, but because they are drawn.”<sup>21</sup> Ford writes in another place:

If we are setting out to develop leaders, we need to have the outcome and goal clearly in focus. We need a paradigm and a model.

For us who follow Christ as Lord and leader, He is the paradigm. He embodies, surpasses and critiques all other leadership standards...Unfortunately too much of what has been promoted as Christian leadership has simply meant taking secular management and leadership concepts and attaching a few Scripture verses to the concept. Our challenge is far more radical: to *start* with Jesus as the leader and let Him shape us into His model.<sup>22</sup>

As the culture continues to change, there is a pressing need for pastors to find opportunities for radical personal renewal. This program offers one such opportunity for pastors to reflect on Jesus and what it means to move at God’s pace to God’s place.

## Lay Education

Most of the participants in the program indicated that a dimension of their role as pastoral leaders was to empower and equip lay leaders. With more congregations not able to afford a full-time minister, there is an increased need for lay people to be trained biblically and theologically so that they feel confident to take a greater leadership role. Lay people also need to understand the dynamics of change and transition, and the importance of visioning new ways of being church. The project could have been stronger

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<sup>21</sup> Leighton Ford, *Transforming Leadership: Jesus’ Way of Creating Vision, Shaping Values & Empowering Change*. (Downers Grove, Illinois: InterVarsity Press, 1991), 37.

<sup>22</sup> Leighton Ford, Chapter Seven: Helping Leaders Grow. In George Barna (ed.) *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God’s People*. (Ventura, Calif.: Regal, 1997), 125. Emphasis in the original.

if it had included interviews or surveys with the congregations where the participants in the program pastor, thus gaining another perspective on the needs of training in the church.

### **Recommendations for Future Research**

The findings of this study suggest a range of issues that could be addressed in further research. Several are suggested and discussed here.

#### Validation of Findings by Participants' Congregations

To improve the validity of the data, another research method, a survey of the local congregations could be utilized in order to give the researcher access to the perspective of the recipients of the ministers' leadership. Feedback from the congregations would provide a further opportunity for leaders to receive feedback. Such feedback would provide them with useful data for ongoing reflection on their leadership practices.

The time constraints for this study, and the difficulty of access to participants after the final retreat were also limitations.

#### Further Analysis of Survey Data

There are more research questions that could be put forward in relation to the study. Examples include: What differences exist between the perceptions of males and females; younger people and older people; those who have been in leadership positions for a long period and those who have only recently become involved; those with university education and those without? Results of such analysis could give some helpful

feedback to pastors in terms of how their leadership is perceived. It would also provide information that could assist those responsible for training pastors and lay leaders.

#### Relationship Between Self-confidence and Effectiveness

Data from the interviews and the survey demonstrates the link between confidence and effectiveness as leaders. From the perspective of ministers there is a perceived link. This would be an aspect of leadership that could be researched in the future. Another aspect would be to develop programs designed to develop confidence in ministers.

#### Ministerial Succession

There is sufficient data from the interviews in relation to the difficulties pastors face when they go to a new placement to warrant some further research. It might be possible to study a small number of pastors as they move to a new placement and focus on some of the difficulties they have dealing with the variety of feelings the congregation has in making the transition from one pastoral leader to another.

### **Ongoing Issues**

There are some ongoing issues for pastoral leadership that have been identified by those participating in the program. Some of these issues are discussed in this final section of the chapter.

### Equipping Lay People

Almost all the participants in the program mentioned that one of the ongoing challenges for them as pastors was the equipping and empowering of lay people. Pastors recognize that lay people are incredibly busy with their families, their jobs and their community, but they also want to be involved in meaningful ways in the life of the congregation. The challenge for pastoral leaders is to be able to help lay people discover their passions and their gifts and then be able to equip them to serve using those gifts and passions.

### Redefining the Sense of Call

Many pastors who participated in the program realized that they were approaching midlife and the middle of their years in ministry. One of the challenges they face is redefining their sense of call so it is constantly fresh and is able to sustain them in difficult times. It may be that in the future another leadership educational program could be offered for those approaching the age of fifty so that they do not get into a rut or simply live out the remainder of their ministry on the downward slope to retirement.

Another aspect of redefining the sense of call is in relation to each new placement a pastor commences. A number of the participants in this research mentioned that they were being challenged by a new sense of call leading them in new directions. For some, this meant developing a teaching ministry, for some it meant a training and equipping focus, and for others it meant concentrating more on worship leadership. As pastors redefine their call, this will have implications for congregations, so lay people will need help in adjusting their expectations of pastoral leadership.

### Team Leadership

As more and more congregations reach the point where they can no longer afford a full-time ordained pastor, those ordained leaders who are in place will need to concentrate on developing teams of lay leaders who are suitably equipped and trained to lead the congregation in the absence of a pastor. There will need to be a greater emphasis on pastors being able to work with teams, and perhaps being responsible for the oversight of a number of smaller congregations.

### **Conclusion**

This study sought to investigate the effect of a particular form of learning—that of educational development on the thinking and practice of pastoral leaders. Results obtained confirmed that conceptions of leadership held by pastoral leaders on entry to the program changed during the program. Participants' initial views of leadership were related to the qualities and skills leaders must possess in order to be effective leaders. By the end of the program their conceptions of effective leadership, which had been influenced by many of the aspects of the program, represented elaborations and restructuring of earlier conceptions and a more holistic understanding of the nature of pastoral leadership.

As pastoral leaders' assumptions and conceptions affect their leadership practices, the quality and effectiveness of ministers' actual leadership is also influenced by assumptions and conceptions of leadership. When assumptions and conceptions and thinking change, so can practice. The implications of this research for pre-service

training, placement committees, continuing education, and lay education need careful consideration.

The results of the study have also emphasized the important role that peer small group meetings can play in encouraging pastoral leaders to change their thinking and practice. Participants in the program found that the small group phase of the program promoted ongoing learning and development, and also gave them the encouragement they needed to persevere with changes they were implementing, even when some of their congregations did not really understand what they were trying to accomplish.

The process of changing thinking and practice requires participants to be aware of their current assumptions and conceptions so they can reflect on them in the light of their experience of ministry. Their experiences may support or challenge their current state and their approaches to ministry. This research has demonstrated that it *is* possible for the assumptions and conceptions of pastoral leaders to change and, in turn, for their pastoral practice to change. Leaders should be made aware of alternate assumptions and conceptions of leadership and the leadership practices which flow from them. They also need opportunities to reflect upon and experiment with a range of approaches to ministry within their own ministry context. This reflection and experimentation need to be undertaken in a supportive environment—such as small peer groups—to ensure positive outcomes.

As Vella reminds us, “if we are building a civil society that can distinguish domination from democracy,”<sup>23</sup> it is necessary to understand that “nothing in the universe grows or develops alone. We learn together.”<sup>24</sup> One of her basic assumptions is that

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<sup>23</sup> JaneVella, *Learning to Listen, Learning to Teach*, xiv.

<sup>24</sup> *Ibid.*, 23.

learners come with both experience and personal perceptions of the world based on that experience, and all deserve respect as subjects of a learning dialogue. Adult education, community education, and training are most effective when we honor that assumption. The learner must occupy the central place. This enables learners to analyze their experiences by reflecting, evaluating, and reconstructing the experiences (sometimes individually, sometimes corporately, sometimes both) in order to draw meaning from them in the light of prior experience. The current research sought to use that approach as the foundation for its program. When educational development programs are able to provide such opportunities for pastoral leaders, the church will be well on the way to growing the kind of leaders needed to ensure that it will thrive in this twenty-first century.



## APPENDIX A

### INTERVIEW QUESTIONS

#### CONCEPT MAPS:

1. Tell me everything you can about your concept maps.
2. Which concepts, if any, did you find difficult to place?
3. Tell me about the changes that you can observe between your two maps.
4. Where do you think those changes came from? What were the sources of those concepts?
5. What made you want to change your map?
6. Which aspect of your maps are you most certain about now?
7. Tell me about what you read, saw, heard or did that influenced the changes you made in your maps.
8. If you drew another map today would it be different, and if so, how? If not, why not?

#### WRITTEN ASSIGNMENTS (Blog Posts, E-journaling, Papers)

1. What have been some of the key influences on your self-image as leader?
2. What has been happening for you as a leader over the past weeks?
3. Share with me your reflections on some of the transitions you have been experiencing as a leader?
4. Talk about the feelings you experience in relation to handling change.
5. What are the greatest challenges you face as a leader?
6. How do you feel about being a leader in the church at this point in history?
7. What effect, if any, is change having on your congregation? How are they handling that change?

#### LEADERSHIP PROGRAM:

The next few questions are focused on your experience in this Pastoral Leadership Educational Program.

1. To what extent, if at all, did the program affect your thinking about yourself as a pastoral leader?
2. To what extent, if at all, do you think the program affected your actual practice of leadership?
3. Can you give me a few examples?
4. Take a few minutes to reflect on the phases of the program. Could you make some comments on each of the phases? Were there any particular aspects of the program that caused you to reflect on your leadership practice? If so, what were they?

5. Is there anything else you would like to comment on in relation to the way you think about leadership and your actual leadership practice?

**LIFE EXPERIENCE:**

1. Take a few moments to reflect back over your life as a leader in the church. Share some of that journey with me.
2. If you were asked to draw that journey, what would it look like? Feel like?
3. Now take some time to think back to your theological and pastoral education. Share any of your beliefs about leadership that may have changed since that time.
4. What do you think caused you to change those beliefs?
5. If you think of yourself as a leader when you began in ministry and the leader you are today, share some of the differences (if any).
6. Are there any changes you have observed in your leadership practice over the years, and if so, what do you think caused those changes?
7. If your congregation was asked to describe the changes they have observed in your leadership over the past weeks, what do you think they might say?
8. If you think about the next five years, what do you think will be your greatest challenges as a leader in the church?

## APPENDIX B

### PROGRAM OVERVIEW

#### PHASE I: RETREAT 1

##### **1. Concept Maps 1**

This assignment is designed to help you evaluate the assumptions you have about leadership.

##### **2. Observation**

As a learning group we will watch five video taped interviews prepared by the retreat's facilitator. These interviews will correspond to the retreat sessions and were conducted with leaders from various denominational backgrounds. The introductory video is an interview with Leighton Ford where Leighton discusses the new images for the evangelist and pastor.

##### **2. Initial Reflection Paper.**

This brief writing assignment is designed to help you evaluate the assumptions you've inherited about leadership. It will help you begin your leadership journey in this retreat. This is *not* research oriented; it is personal reflection and analysis. It may include concepts as well as brief illustrations/ memories. Briefly answer the following questions: What is leadership? Who provided an early model of leadership? List a handful of your basic assumptions about leadership. What, in your opinion, do pastor-leaders do? What do you consider to be the single most important competency or skill for pastor-leaders today? 2-3 pages, double-spaced. This paper will be used in a round-table discussion with the group.

##### **3. Presentation/Case Study.**

Each participant will read a book related to one of the four leadership task units and create a 45-minute learning experience based on that book's interaction with our thematic units. This presentation is a genuine experience of discovery learning in which you, as a learner-leader, engage your colleagues with material that enhances our understanding and practice of leadership. You, as the presenter, should *not* just lecture the group, but frame a learning experience that might include lecture, small group discussion, video segment, special guest, or other engaging elements. The purpose is to expose other learner-leaders to helpful ideas/practices and provide an opportunity for critical engagement with the issues raised. Specifically, you should identify the way(s) the book enables you to develop/enhance your own practice of one of the competencies or skills in the particular unit sections we are exploring (with particular reference to how the book may help us practice the competency or skill for that particular section; e.g. if you present Bonhoeffer's *Life Together* on April 5, help us understand how Bonhoeffer understands the task of "Forming Congregations" and in particular how might you, having read Bonhoeffer, help us think about the ways "leaders foster missional practices". The

following list of books identifies authors helpful to our purposes and shows how each book contributes to the retreat sessions.

### **Retreat Presentation Book Options**

1. *In the Name of Jesus*, Henri J. M. Nouwen (81 pages); on Leading Self.
2. *Dietrich Bonhoeffer: A Spoke in the Wheel*, Renate Wind (180 pages); on Leading Self.
3. *Working the Angles: The Shape of Pastoral Integrity*, Eugene Peterson (131 pages); on Leading Self.
4. *Leadership is an Art*, Max DePree (136 pages); on Leading Leaders.
5. *Surfing the Edge of Chaos*, Pascale, Millemann, and Gioja (286 pages); on Leading Leaders.
6. *Crossing the Bridge: Church Leadership in a Time of Change*, Alan Roxburgh (163 pages); on Leading Leaders.
7. *Good to Great*, Jim Collins (218 pages); on Leading Leaders.
8. *Lest Innocent Blood Be Shed*, Philip Hallie (293 pages); on Leading Leaders.
9. *Reimagining Spiritual Formation: A Week in the Life of an Experimental Church*, Doug Pagitt (163 pages); on Forming Congregations.
10. *Life Together*, Dietrich Bonhoeffer (128 pages); on Forming Congregations.
11. *The Rule of Benedict*, by Joan Chittister (180); on Forming Congregations.
12. *Life Together*, Dietrich Bonhoeffer (122 pages); on Forming Congregations.
13. *Jesus and Community*, Gerhard Lohfink (185 pages); on Forming Congregations.
14. *Subversive Spirituality*, Eugene Peterson (263 pages); on Forming Congregations.
15. *Treasures in Clay Jars: Patterns in Missional Faithfulness*, Lois Barrett, et al (172 pages); on Forming Congregations.
16. *Living Faithfully in a Fragmented World*, Jonathan R. Wilson (78 pages); on Forming Congregations.
17. *Poet, Priest, and Prophet*, John V. Taylor (222 pages); on Engaging Context.
18. *The Continuing Conversion of the Church*, Darrell Guder (208 pages); on Engaging Context.
19. *How the Irish Saved Civilization*, Thomas Cahill (218 pages); on Engaging Context.
20. *Unfinished Agenda: An Autobiography*, Lesslie Newbigin (255 pages); on Engaging Context.
21. *Breathing Space: A Spiritual Journey in the South Bronx*, Heidi Neumark (286 pages); on Engaging Context.
22. *Virtual Faith: The Irreverent Spiritual Quest of Generation X*, Tom Beaudoin (210 pages); on Engaging Context.

## Phase II : WEEKLY ASSIGNMENTS

### **1. Reading and Reflections Questions** on assigned texts (1631 pages).

Members of the group are expected to read the primary texts corresponding to the schedule provided above. These will form the basis for our on-line conversation

Participants were asked to post at least two observations from the assigned texts each week and to interact with posts from other group members.

1. *Let Your Life Speak: Listening for the Inner Voice of Vocation*, Parker Palmer (109 pages)
2. *Leadership and the New Science*, Margaret Wheatley (175 pages).
3. *Death by Meeting: A Leadership Fable*, Patrick Lencioni (254 pages).
4. *The Five Dysfunctions of a Team: A Leadership Fable*, Patrick Lencioni (200 pages).
5. *The Prophetic Imagination*, Walter Brueggemann (113 pages).
6. *Watership Down*, Richard Adams (a novel: 481 pages).
7. *Christianity Rediscovered*, Vincent J. Donovan (199 pages).
8. *15 Days of Prayer with Charles de Foucauld*, Michel Lafon (100 pages).

All of these books will be ***purchased for you.***

## WEEKLY READINGS AND INTERACTIONS OUTLINE

### **Pastor-Leaders and the New Realities**

#### **UNIT 1: LEADING SELF**

##### **1.1 Leaders Cultivate Personal Maturity**

Reading: Palmer 1-2; Adams 1-4; Wheatley introduction; de Foucauld, 1

##### **1.2 Leaders Embrace Conflict**

Reading: Palmer 3-4; Adams 6-12; Wheatley 1; de Foucauld, 2

##### **1.3 Leaders Possess Personal Courage**

Reading: Palmer 5; Adams 13-17; Wheatley 2; de Foucauld, 3

##### **1.4 Leaders Develop Trust**

Reading: Palmer 6; Adams 18-21; Wheatley 3; de Foucauld, 4

#### **UNIT 2: LEADING LEADERS**

##### **2.1 Leaders Nourish a Missional Imagination**

Reading: Adams 22-23; Lencioni's *Death* pages vii-52; Wheatley 4; de Foucauld, 5

##### **2.2 Leaders Cultivate Growth**

Reading: Adams 24-27; Lencioni's *Death* pages 55-131; Wheatley 5; de Foucauld, 6

##### **2.3 Leaders Guide the Change Process**

Reading: Adams 28-31; Lencioni's *Death* pages 132-217; Wheatley 6; de Foucauld, 7 and 8

## **2.4 Leaders Create Action-Oriented Coalitions**

Reading: Adams 32-35; Lencioni's *Death* pages 219-254; Wheatley 7; de Foucauld, 9

## **UNIT 3: FORMING CONGREGATIONS**

### **3.1 Leaders Encourage a Highly Relational Culture**

Reading: Adams 36-38; Lencioni's *Five* pages vii-70; Wheatley 8; de Foucauld, 10

### **3.2 Leaders Cultivate a Missional Culture**

Reading: Adams 39-41; Lencioni's *Five* pages 71-144; Wheatley 9; de Foucauld, 11

### **3.3 Leaders Foster Missional Practices**

Reading: Adams 42-45; Lencioni's *Five* pages 146-224; Wheatley Epilogue; de Foucauld, 12

## **UNIT 4: ENGAGING CONTEXT**

### **4.1 Leaders Understand the Surrounding Society**

Reading due: Adams 46-47; Brueggemann 1-2; Donovan 1-3; de Foucauld, 13

### **4.2 Leaders Help Disciples Go Out with God**

Reading due: Adams 48-49; Brueggemann 3-4; Donovan 4-7; de Foucauld, 14

### **4.3 Leaders Envision the Future**

Reading due: Adams 50 and Epilogue; Brueggemann 5-6; Donovan 8-10; de Foucauld, 15

## **2. Small Group Reflections and Case Studies**

At least, every other week throughout phase 2, participants in the program will meet in small groups at a location convenient for them. These groups will be composed of 5 or six participants as well as the program facilitator. The purpose of these groups is to work through personal situations and issues that occur within the context of your ministry. The Case Study method, as explained in the pre-retreat materials and at the first retreat will be utilized.

## **Phase III : RETREAT 2**

### **1. Concept Maps 1**

This assignment is designed to help you evaluate the assumptions you have about leadership and to notice any changes during the program.

### **2. Group Presentation**

Each small group will be responsible for identifying one area of leadership and leading the entire large group in a discussion and learning experience.

### **3. Interviews**

Each participant will spend time in an interview with the program facilitator.

## APPENDIX C

### EXTRACT OF TRANSCRIPT OF INTERVIEW WITH JULIE

Tim: Well, thank you, for your time, I really appreciate that. I wonder if we could start by getting you to have a look at your first concept map there, and you might like to describe some of what you've represented there, perhaps some of the concepts you chose and why you've put them in the particular format that you have.

J: I think my first concept map is very much about the leader, him or herself. I guess I was thinking about myself, looking... the divisions I've got is what leadership means, what it produces for the leader, what it requires to be a leader and what leadership provides for those who've led. But it is actually quite an orderly. Strangely it's quite an orderly division of all of those things. Looking at that... it requires things like a sense of calling, it requires strength, personal integrity, goals, openness to growth and change, it requires humor and hope for the future, etc. So the qualities of a person that's needed before you can go into leadership. But on the negative side, leadership itself taking on the role produces for that person who maybe has all those wonderful things, produces loneliness, produces stress, but also possibly rejection, but also positives like fulfillment, personal growth and fun. Good leadership, I suppose, provides for those who are being led, inspiration, new possibilities, vision, provides a modeling of values. I think good leadership provides security for those who are being led and who need that sense of someone being in charge, or having some direction for them, provides theological questioning and challenging for people, and leadership means vision for others, focus on others, perceptive assessments of the community and people. You need to be vulnerable, and daring, and give affirmation as well as confrontation where required, and means honoring God in that, too. So, it's an impossible task!

Tim: Now, it might be hard for you to remember back to when you did that one, but where do you think those concepts came from?

J: Well, I suppose just out of the situation I was in at the time, in that I was probably... I was feeling all of those things. I was feeling both visibly challenged and the scariness of knowing I needed to provide vision and direction and challenge for a community that really were looking for that and realizing that as I did that, you know, I would not please everyone and I'd risk rejection, and there'd be a certain amount of stress and, also, that no-one else in the community, being in the same role of leadership, knows exactly what it feels like to put yourself on the line, so that's where loneliness comes from.

Tim: Now, you'd only recently moved to this particular place?

J: Yes, only about a month beforehand.

Tim: Before this program.

J: A month or two before we did this program. So it was all very new.

Tim: All right. Now, can we have a look at the second one, and just before we look at it in detail, just as you visually compare the two, would you like to make a couple of comments about some of the differences?

J: Well, it's interesting because I've got the focus on Christ - I brought into the center of the...almost into the center of the page - and I've split up the different qualities or what happens during leadership, but I've tied each section... I've headed up with love. So I, in a way, in a way it's less... what's the word... less structured, it's more ambiguous. I've gone almost for a more spiritual, perhaps, and more ambiguous experience of leadership, less analytical in some ways.

Tim: And are there any particular concepts on your second map that you'd like to just elaborate on a little?

J: Maybe the paradox perhaps. Because of love, again the focus on Christ and love, love of God and love of the community, really, you can hold together the contrast. On one side of the page I've got some of the... the more painful side ...personal things like pain, disillusionment, hurt, disappointed, takes criticism and forgiveness being the personally painful sides of leadership, but also, that's not necessarily negative – they're all things that lead to growth. And then, on the other side, also held together by love, is courage and calling, and trust and integrity, using gifts, being fair, and being secure in ...



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## VITA

Timothy Dane Cox was born July 24, 1964, in Joplin, Missouri. He had the privilege of knowing Jesus from a young age and was called into ministry when he was a sophomore in high school. Tim went to Wheaton College (1982-1986) where he majored in Biblical Studies and Ancient Languages.

Following graduation from college, Tim married Autumn. They are now blessed with three daughters.

He went on to complete an MDiv. in Theology, from Southwestern Baptist Theological Seminary in 1988.

Tim served as a Home Missionary for the Southern Baptist Convention and served the First Baptist Church of McClellandtown, PA from 1989-1995. Tim has since served as the pastor of Miami Valley Community Church in Miamisburg, Ohio. He graduated from Gordon-Conwell Theological Seminary in May of 2007 with a Doctor of Ministry degree in Christian Leadership. Lord willing, he looks forward to many more years of loving his family and pastoral ministry.